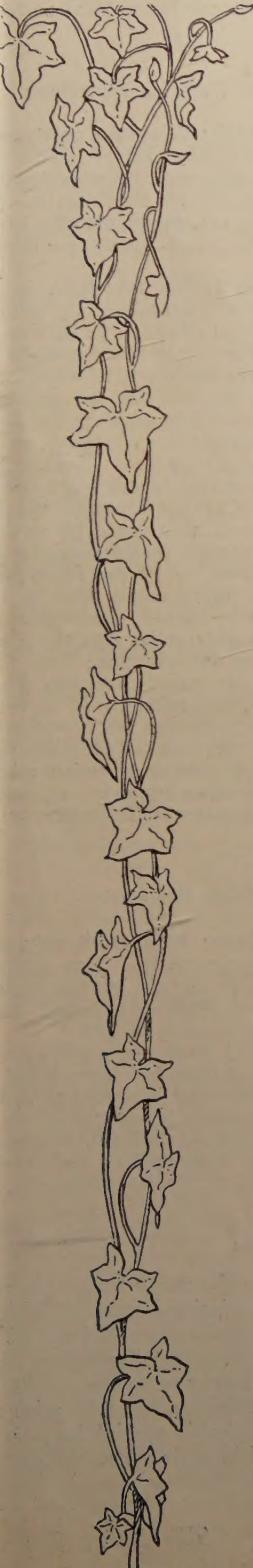


April 2, 1941

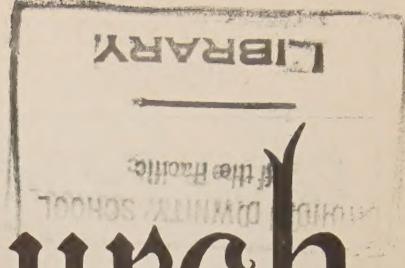
The Living Church



Brown-Suarez

CANTERBURY CLUB SERVICE

The Canterbury Club of Episcopal students at George Washington University recently held its annual service at the Washington Cathedral. Bishop McKinstry of Delaware (third from the left) was the preacher; Bishop Freeman of Washington also took part in the service. The national Association of Canterbury Clubs has now become the student division of the Church Society for College Work, with offices on the Close of the Washington Cathedral.



GOOD FRIDAY
POSTER

Good Friday

Is it
nothing to you,

all ye
that pass by?

WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOURS Crucifixion? He died for me, each one may say; and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

The effect of this poster is most impressive, due to the purple cross and large clear type. The question, "Is it nothing to you, all ye that pass by?" arouses everyone's desire to read the complete message.

Size, 17½ x 22½ inches.
Price, 30 cts. ea.; 3 for 65 cts.

A THREE HOUR SERVICE
"In the Cross of Christ I Glory"

By the Rev. WILLIAM R. MOODY

A service of meditation and devotion for the Three Hours' Service, in a convenient size, 6 x 9 inches, and consisting of 28 pages, in large, readable type.

The hymns are complete with music. The numbers selected from the Hymnal are 154, 152, 240, 316, 150, 211, 159, 493, 305, 217. Periods of silence are carefully marked to end at a specified time. By following the suggested schedule, the separate meditations with hymns and prayers will be concluded within the three hours.

Price, 10 cts. per copy; \$3.50 per 50;
\$5.00 per 100.

PALM SUNDAY

Blessing of the Palms

A Service Leaflet for this very beautiful Palm Sunday ceremony. Reprinted from "The American Missal."

Price, 10 cts. ea.; \$5.00 per 100.

HOLY WEEK

Office of Tenebrae

Arranged by the
REV. CHARLES C. W. CARVER

A Devotional Office derived from the ancient services of Maundy Thursday.

Price, 5 cts. ea.; 50 cts. per doz.;
\$3.50 per 100.

Postage Additional

MOREHOUSE-GORHAM CO.
14 E. 41st St., New York City

The Bishop of Chicago

TO THE EDITOR: In your recent account of the consecration of Bishop Conkling, the new Bishop of Chicago, the statement was made that Bishop Conkling [at 44] was the youngest Bishop ever elected to the Diocese of Chicago [L. C. March 5th]. In the interest of accuracy, may I state that Bishop Anderson was elected Bishop Coadjutor of the diocese of Chicago when he was 37 years of age, and became Bishop of Chicago at the age of 42, on the death of Bishop McLaren.

(Rt. Rev.) EDWIN J. RANDALL,
Suffragan Bishop of Chicago.
Chicago.

Subscriptions for the Army and Navy

TO THE EDITOR: As chaplain of the 116th Medical Regiment, I am desirous that the men of this regiment be familiar with the activities of the Church. I would appreciate it if you would send to me a subscription to THE LIVING CHURCH and THE LAYMAN'S MAGAZINE for use in the Regimental Library while we are mobilized.

(Major) CHESTER A. TAYLOR,
Chaplain, U. S. Army.
Camp Murray, Tacoma, Wash.

TO THE EDITOR: The Chaplain's Division, that is the office of the Chief of Chaplains, would much appreciate receiving THE LIVING CHURCH as often as you care to send it.

WILLIAM JAMISON KUHN,
Chaplain, U. S. Navy.

Washington.

TO THE EDITOR: If I could have a copy of THE LIVING CHURCH and THE LAYMAN'S MAGAZINE sent to me to put in our library at this Army Post, I would appreciate it.

(Chaplain) WALTER J. REED.
Holabird Quartermaster's Depot
Baltimore.

Editor's Comment:

What readers will supply subscriptions in reply to these requests? Previous military and naval requests have been filled. See the editorial in this issue, entitled "Service Subscriptions," for announcement of special rates for new subscriptions for THE LIVING CHURCH and THE LAYMAN'S MAGAZINE to men in military service.

Benediction

TO THE EDITOR: In your issue of March 5th, you published a letter from the Bishop of Albany in which he asserted, with respect to the Service of Benediction of the Blessed Sacrament, that it "is unknown in the Churches of the East." I assume that this is a general reference to the Orthodox Churches of the East.

In that event, this statement is not strictly true. There is in existence at present a booklet entitled *Order For Vespers and Holy Unction* (published by the Diocesan Office of the Holy Orthodox Church in America, 410 South Michigan Avenue, Chicago), which carries the authorization of the Metropolitan Synod of the Holy Orthodox Church in America (Eastern Catholic and Apostolic). This publication is significant not only because it sets forth these offices in English, but also because it carries on page 15 full directions for the manner in which Benediction is to be given with the Blessed Sacrament.

Obviously derived from the rite of the Roman Catholic Church, this is significant, I believe, as indicating that such a conservative group (as any branch of the Eastern Orthodox Church is certain to be) has found the spiritual value of this service sufficiently great to justify the overriding of anti-Roman prejudices and inclinations and the inclusion of it in Vespers. Consideration of this fact might well give pause to those who would condemn the rite of Benediction of the Blessed Sacraments out of hand. Such legislation on the part of the Easterns can have no effect upon the clergy of the Episcopal Church, and the rites and practices of that Church, except to indicate an attitude which transcends national Church boundaries.

(Rev.) ELMER JAMES TEMPLETON.
Chicago.

Negotiations With Presbyterians

TO THE EDITOR: While the question of Ordinations and Holy Orders is only one of the problems which must be solved before we can have union with the Presbyterians (or other religious bodies), might not that question be solved in some such manner as follows?

Let an Anglican bishop take part in all future Presbyterian ordinations by joining with the Presbyterian ministers in the laying on of hands in such a way that he might be considered to be the ordainer, or one of the ordinators. In like manner let one or more Presbyterian ministers join with the Anglican bishop and presbyters in the laying on of hands at future Anglican ordinations. Ministers so ordained would be eligible to serve either Presbyterian or Episcopalian congregations. If some such plan could be worked out and were accepted, it would eliminate all questions of reordination in the future, although, of course, there would still be the problem of ministers already ordained.

But everyone should realize that there are many difficulties to be overcome and that reunion can hardly be expected to take place overnight. Only a real union based on complete understanding (though not necessarily on complete agreement on all details) can have any value. A premature union might prove to be worse than useless.

EUGENE H. THOMPSON JR.
Lexington, Ky.

Long-Term Renewals

TO THE EDITOR: Will you kindly renew my subscription to THE LIVING CHURCH and THE LAYMAN'S MAGAZINE for the next five years? Enclosed you will find money order in the amount of \$10.

I might add that I have given your magazines a trial subscription and have found a great deal of interest and educational value in them. THE LAYMAN'S MAGAZINE is especially interesting and educational. There is much the average Episcopalian can learn from this magazine.

THOMAS CAMPBELL.
Clifton, N. J.

Editor's Comment:

We appreciate the many long-term renewals and appreciative letters, of which this is typical. But because of increasing costs, we shall have to discontinue the acceptance of five-year renewals at \$10.00 after April 30th. Subscribers who wish to take advantage of this special long-time rate should send in their renewals before that date.

The Living Church

NATIONAL

EPISCOPATE

Diocese of Maryland to Consider Election of a Bishop Coadjutor

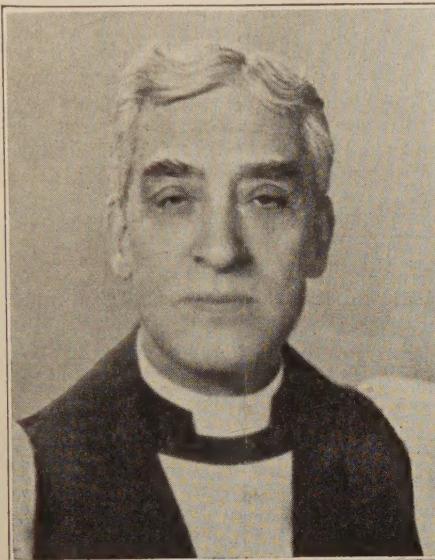
Bishop Helfenstein of Maryland has sent a letter to the clergy and registrars of his diocese calling a special convention to be held in the Pro-Cathedral, Baltimore, on April 23d. The purpose of the convention will be to consider his request for the election of a Bishop Coadjutor at the diocesan convention on May 28th. His request is being made on the grounds of age and inability to adequately fulfill the many and increasing duties of the office of Bishop without such aid.

ARMED FORCES

A Reminder That the Church Follows Men Into Service

A Prayer Book for Soldiers and Sailors has been published by the Church Pension Fund in behalf of the Army and Navy Commission of the Church, of which Bishop Sherrill of Massachusetts is chairman. Prepared by a special committee appointed by the Commission, the Prayer Book is somewhat similar to a corresponding book published for soldiers and sailors in 1917.

The new 96-page book is about three and one-half by five and one-half inches



Eareckson
BISHOP HELFENSTEIN: He will ask
for a coadjutor April 23d.

in size and can be easily slipped into a pocket of a uniform. Bound in khaki cloth for the Army and blue cloth for the Navy, the book also contains a sturdy pocket inside the back cover in which the men can keep papers, pictures, or momentos which they wish to have on their persons.

The Table of Contents is as follows: The Lord's Prayer and the Apostles' Creed, An Order of Worship, The Holy Communion, Prayers, Psalms, Readings from the Bible, Hymns.

There is a Foreword by the Presiding Bishop, which reads as follows: "To you who are serving our country in the Army or the Navy we send this book as a gift from the Church and a reminder that the Church follows you into the service with deep interest. We hope that you will find these prayers and hymns and Bible readings a daily help and that they will make real to you the power of God and His purpose for your life."

Although published primarily for the Army and Navy Commission, the book is also available to any one who wishes to order direct from the Church Pension Fund, 20 Exchange Place, New York, which has made arrangements to offer it at 18 cents per copy, postpaid. Because the Fund is undertaking this publication prac-

tically at cost, it has requested that orders be accompanied by payment in advance. Individuals or groups outside of the Commission may wish to send a supply to a chaplain, training camp, or naval unit for distribution.

A Government Order for Five Million Gideon Bibles

Five million Bibles probably is the largest order for Bibles received by one organization at any time. Always the world's best seller, the Bible is now regarded as essential equipment by the War and Navy Department for every soldier, sailor, and marine.

The Gideons (the Christian Commercial Men's Association of America), long famous for their great work in distributing Bibles through hotel rooms, have been requested by the War and Navy Departments to supply immediately 1,300,000 copies of the New Testament and Psalms and a million more each year for the next four years—over five million in all.

In a letter to the Gideons, President Roosevelt wrote: "As Commander in Chief I take pleasure in commanding the reading of the Bible to all who serve in the armed forces of the United States. Through the centuries men of many faiths and diverse origins have found in the Sacred Book words of wisdom, counsel, and inspiration. It is a fountain of strength and now, as

Principal Contents

| | |
|----------------|-------------------|
| ARTICLES | 9 & 11 |
| CHANGES .. | 22 EDUCATIONAL 21 |
| DEATHS .. | 19 FOREIGN ... 7 |
| DIOCESAN .. | 14 LETTERS ... 2 |
| EDITORIAL .. | 12 NATIONAL .. 3 |

The Living Church news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. *The Living Church* has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

*A Record of the News, the Work, and the
Thought of the Episcopal Church*

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Managing Editor
REV. JOHN W. NORRIS.....Church Music Editor
ELIZABETH McCACKEN.....Literary Editor
LEON McCaULEY.....Business Manager
LORRAINE K. DAY.....Asst. News Editor
R. E. MACINTYRE.....New York Representative

The Living Church is published every Wednesday except the last Wednesday in each month (on which day *The Layman's Magazine* of *The Living Church* is published) by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$3.75 a year, sold only in combination with *The Layman's Magazine* of *The Living Church* at \$4.00 a year for both. Price for *The Layman's Magazine* alone, \$2.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

THE WAY

Meditations for Lent on the Adventure of St. Paul

By James Murchison Duncan

VI. THE CROSS

"For unto you it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Philippians 1: 29).

THE Cross is the symbol of suffering.

At Passiontide my thoughts turn naturally to the sufferings of Jesus. What were they? He knew the privations of poverty; He endured hunger. He was met by the indifference of men, by ingratitude. He suffered weariness, exhaustion of soul and body. All these strains came to Him long before His Holy Week and Calvary. Then came Holy Week. He was betrayed by one of His friends, denied by another, forsaken by the rest. He was given an unfair trial. He was beaten with whips. Thorns became His crown. He was stripped naked for the laughter of the multitude. He was nailed to a Cross. From His birth to His death, He was a man well-acquainted with grief. I can enumerate His sufferings; I can give the details of them; but I cannot understand them. The more I seek to analyze His sufferings, the more elusive I find them. It is beyond my human thought or wisdom to know the "why" of His suffering—of any suffering. God does not explain suffering to me, He asks that I share it with Him. It is only when I share in suffering, of my own free will share in it, share in it for love's sake, that it makes any sense.

Never once in the Gospels do I find our Lord asking the why of His sufferings. He came to do the Father's will, and to carry out God's purpose, however dark and foreboding at times that purpose must have seemed to His humanity. He trusted His Father. He was willing to endure all things if only that the Father's will might be fulfilled.

The Cross, symbol of dreadful suffering, because of glad and ready obedience, became for our Lord the symbol of creative obedience to the Eternal—yes, obedience even unto death. It remained a Cross; but the Cross was a way not to defeat, but to supreme achievement.

always, an aid in attaining the highest aspirations of the human soul."

The Gideons, under the presidency of R. G. LeTourneau, a Peoria, Ill., industrialist, are bearing the entire cost of supplying these Bibles. Assured of the support of their own members and confident that many other Christians will want to lend their aid, the Gideons have decided to grasp this unparalleled opportunity for the spread of the Gospel and to assume its attendant financial responsibility.

The Bibles distributed to men of the Navy and Marine corps will be bound in blue cloth, except those for members of

St. Paul knew that he had his own inevitable part in this Passion of Christ. "For not only is it given to you to believe in Christ, but to suffer with Him." He is to have his share in the Lord's mysterious and creative and redemptive suffering. The Lord has promised that, "If they have persecuted Me, they will also persecute you. The disciple is not above his master." This sharing of our Lord's suffering brought joy to St. Paul, that sort of joy which the Lord prayed might come to His disciples until the end of time.

The Apostle did not need, did not try, to understand. We search in vain in St. Paul's writings for any systematic analysis of the Passion. St. Paul writes down the facts involved; that Christ died and was buried and rose again on the third day; he says the Lord died for us "while we were yet sinners"; and that the Lord's death can reconcile us to the Father. But he tells us no answer to the why of it all. St. Paul's reply to the Cross is the same as our Lord's reply. We find that answer in terms of a life laid down. "I no longer live, but Christ lives in me. I am crucified to the world." The Apostle had no easy life. He suffered intensely from religious doubts and scruples even before his conversion. After conversion, he suffered even more severely and variously. He endured hunger and nakedness; he knew the privations of poverty; he was beaten with rods; he was despised and rejected; he was shipwrecked; he was robbed; he was suspected by his fellow Christians. But what mattered to St. Paul was obedience, and that obedience made him a sharer in the Lord's Passion. This seemed to St. Paul inevitable. No need for argument. By his own sufferings, the Apostle supplemented the sufferings of Jesus. "I fill up in my flesh that which is behind of the afflictions of Christ."

What does the Cross mean to me? I must expect suffering. If I am of Christ, I may be sure that I shall have to endure more than the usual pains incident to our common mortality. How shall I meet these when and as they come?

I may try to make of my sufferings only an intellectual problem, to be worried

over. I can seek to find out the why of it. I can try to analyze and explain them. I can ask, "Why does God do this to me?" But I shall never find any satisfactory answers to such considerations. Every morning I shall renew my search, and by night the mystery comes down like the darkness, undispersed. I shall become bitter. I shall rebel as a child might rebel. I shall seek pity from my friends. I shall pity myself.

Or I can take a fatalistic attitude towards my woes. I can say, "What has to be, will be. I hate my Cross, but what can I do about it?" This state of mind will lead to something more serious even than rebellion: it will lead to bitterness of soul. God will become for me a demon of caprice. I shall have no God to worship, I shall have no God to trust, I shall have no God to love; I shall have a God to curse within my soul and die.

Or like my Lord, like St. Paul, like all the saints of God, I may walk with courage in that Way of the Cross, which is a mystery. I shall accept it. I shall not ask the why of it. I shall not demand to understand it. But I shall live with it and by it. I shall offer to Christ myself upon my cross, and become with Him a part of the Passion. I shall surrender my will to His will. That way lies peace and inward joy. I shall not talk about my cross; I shall not be bitter about it. Thus suffering will become a sacrament—a means of grace. When I have accepted my cross, when I have shared in Christ's Passion night and day, year in and year out, then I shall know with all the saints the meaning of what my little brain can never understand.

*"On the Crucified One look,
And thou shalt read as in a book,
What well is worth thy learning."*

Prayer: O Almighty God, whose most dear Son went not up to joy but first He suffered pain, and entered not into glory before He was crucified, mercifully grant that we, walking in the Way of the Cross, may find it none other than the way of life and peace. Amen."

the Navy stationed in tropical waters which will be bound in white. The Bibles for distribution to the Army will be bound in khaki cloth. Larger books in finer bindings will be distributed to every Army and Navy chaplain for his personal use.

Beside the New Testament and the Psalms, the books will include 16 pages of songs, hymns, and spiritual helps. The books will be printed on high grade Bible paper and bound securely as they must be for use in the service. They will be quality books in every respect, yet, with the exception of the chaplains' copies, will cost only 25 cents.

As Chief Chaplain Arnold of the Army recently said, "There is an alarming increase in the number of young men who have no knowledge of God and His eternal law and of the sure means provided by God for their spiritual growth and security." This distribution of the Scriptures will bring God's Word to every member of the Army and Navy.

A Commendation by the President

The American Bible Society from January 1, 1940, to March 1, 1941, supplied by gift to Army chaplains 986 Bibles, 49,314

new Testaments, and 48, 812 Gospels and other partial reprints of the Bible. These figures do not include 291 Bibles, 45,397 Testaments, and 35,383 Gospels supplied the same period to CCC chaplains.

The society will soon send to every chaplain and to all new appointees as they are commissioned a pamphlet, *The Army Chaplain and the Bible*, based on material furnished by a score of experienced chaplains. The first binding of the society's special "Army Testament" of 70,000 copies is nearly exhausted, and a new binding of 93,000 is in process. The new binding will contain on the flyleaf a statement by President Roosevelt commanding the Scriptures to the men of the Army. Friends of soldiers have given them 13,000 copies.

important step in the development of spiritual ties between people of all Churches.

This year 10,000 men and boys participated in the demonstration held at the Municipal Auditorium on Sunday afternoon, March 23d. Presiding was Dean Walter C. Coffey, who will become acting president of the University of Minnesota in June. Dean Coffey, who is a Methodist, explained, first of all, the purpose of the meeting:

"Great emphasis is being placed on physical man power today," he said, "and we hear much about being physically fit; but physical power is not enough unless it is accompanied by spiritual power and insight. So we are here today, 10,000 strong, to emphasize spiritual power, to acknowledge

same Gospel are the only hope for the world today. The Church is not here to clean up the town, to dictate the laws, to solve economic or social problems. It is the gift of God to furnish the power by which all of these things will be regulated and guided. It is a divine institution, a perpetual witness to the world that God loves and keeps, and the secret of that power is faith, the victory that overcometh

"We must keep the American faith, living and dying, faith of human freedom, freedom of speech, of worship, of thought, faith in the fact that the State was made for man, and not man for the State. And if we are to keep this faith we must discipline ourselves. People who cannot discipline themselves will soon feel the dictator's heels upon them."

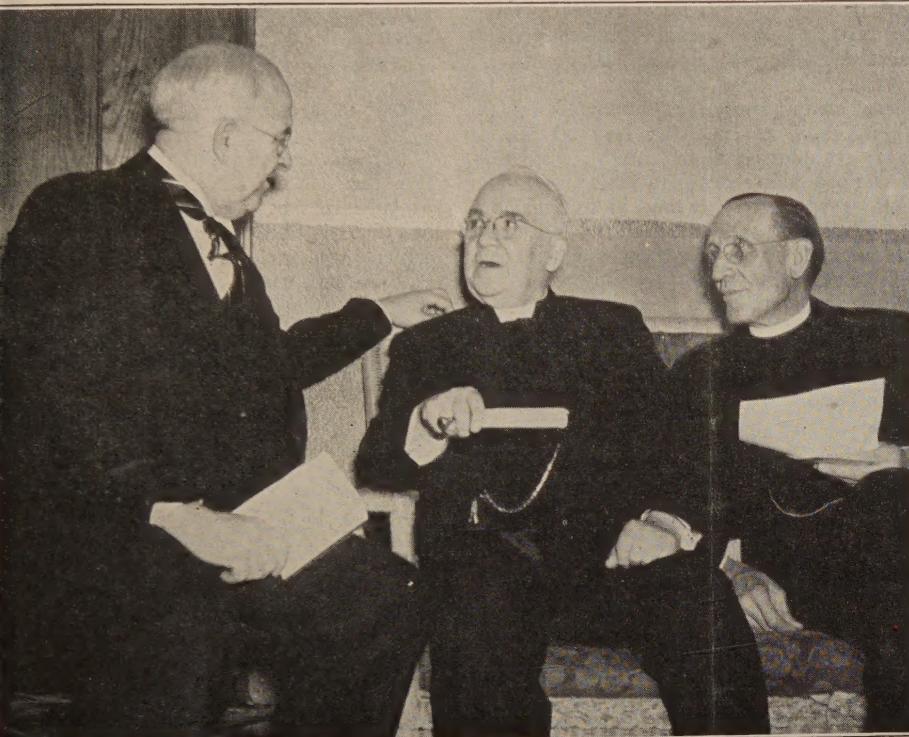
ROMAN CATHOLIC BISHOP

The second address was given by the Rt. Rev. Dr. Francis C. Kelley, Roman Catholic Bishop of Oklahoma, founder of the Catholic Church Extension Society, author, and educator. Bishop Kelley called the men back to "common sense."

"We in America today are prosperous, we are living in luxury for the most part, we are self-satisfied, and careless," said Bishop Kelley, "and the evil results of this are apt to come to us. . . .

"The remedy is a return to organized common sense which is a real philosophy. . . . Religion will be the dominating reconstruction force following the war. No matter which way it goes, that is the only salvation for the world. A decided revival of interest in religion already is under way in the world, and religion is building underneath totalitarianism in countries where it is being persecuted. . . . You never can take entirely out of a Christian people what they have received; and it is useless to try to revive a worship based on ignorance and folly. Return to common sense, and then we shall have real man power."

The prayer at the meeting was given by the Rev. Dr. Morris Robinson, Presbyterian; the benediction by the Rev. Dr. J. A. Rinkel, Methodist. The hymns sung were "Faith of our fathers" and "The Church's one foundation." The offering above expenses was designated for the Red Cross.



Sifford
MOBILIZERS OF CHRISTIAN MAN-POWER: Dr. Roth, Lutheran; Bishop Kelley, Roman Catholic; and the Rev. F. D. Tyner, Episcopalian, are shown discussing the great interfaith service of witness held last Sunday in Minneapolis. Dr. Tyner is chairman and originator of the observance.

our allegiance to God, and through our relationship to Him, to go out to strengthen and inspire others."

LUTHERAN LEADER

The first address of the meeting was given by the Rev. Dr. Paul H. Roth, president of N. W. Lutheran Theological Seminary. Recognized by all of the bodies in his denomination as one of the foremost leaders of Lutheranism in the country, Dr. Roth is constantly in demand as a speaker.

"This great gathering," said Dr. Roth, "helps me to visualize the great Church of Jesus Christ throughout the world upon which the sun never sets. It also takes my mind back to those 12 who gave us the most magnificent demonstration of Christian man power ever seen. They set out with a power not their own, and changed the heart of the whole world. . . .

"The Church of Jesus Christ and that

NATIONAL MISSION

The Episcopal Church Played an Influential, Inconspicuous Role

When the National Christian Mission reached Seattle, Wash., in March, the Episcopal Church had an inconspicuous but influential part in carrying out the great and impelling program. In scores of halls, churches, and dining rooms of the city and neighboring towns, the meetings revolved chiefly around the personalities of E. Stanley Jones of India, who spoke with telling incisiveness and Miss Muriel Lester of London, whose radiant winsomeness left a deep spiritual impression.

The Episcopal Church's influence was brought to bear in a most surprising way during the mission. It was greatly desired that Dr. Jones might speak at least a

INTERCHURCH

Ten Thousand Catholics and Protestants Join in Mass Meeting

For three consecutive years there has been held in Minneapolis, Minn., a gathering unique in the history of the Church—an annual mass demonstration of Christian man power by representatives of almost all Protestant and Catholic Churches, including the Roman.

The idea for such an annual meeting originated in the mind of an Episcopal priest in Minneapolis, the Rev. Frederick D. Tyner, during a sleepless night several years ago. Mr. Tyner immediately set to work on the idea; and today the demonstration, under his leadership, is not only one of the most significant annual events taking place in the city, but is also an

fair proportion of the 10,300 students of the University of Washington; but an adamant ruling of the regents forbade any religious meeting on the campus not arranged by the authorities. The president of the Campus Christian Council, however, is Neil Haig of St. Mark's Cathedral parish. Through his connections with the Associated Students of the University, the consent of President L. P. Sieg was obtained, and Dr. Jones was able to address the university membership in Science Hall. Robert Rolfneff of Lewistown, Mont., was made chairman of arrangements; a very fine meeting was held, and a deep impression was created on both faculty members and students.

At the weekend, a great series of meetings for young people was held in connec-

NATIONAL COUNCIL

New Acting Assistant Secretary Had Varied Experiences in Orient

Supervising the construction and furnishing of seven temporary hospitals in China, administering Red Cross funds for feeding refugees, and acting as physical education director in Japan are only a few of the ways in which James Earl Fowler, new acting assistant secretary for foreign missions, made friends with the people of the Orient.

Mr. Fowler has spent about 20 years in China and Japan. He went to China in 1921 as physical director at Boone University, Hankow. Since 1932 he has held the same position at St. Paul's University in Tokyo, where for three consecutive years he coached the basketball team to the difficult national championship.

On March 20th Mr. Fowler began his new work for the National Council, having been chosen for the temporary appointment by the Presiding Bishop, who himself spent many years in Japan as a missionary, president of St. Paul's University, and Bishop of Kyoto.

PACIFISTS

"March Eleventh Was the Date of America's Entry Into the War"

The annual dinner of the New York Chapter of the Fellowship of Reconciliation was held in the parish hall of St. Philip's (Colored) Church in New York two weeks ago. Four hundred people attended and partook of a delicious dinner attractively served. The rector, the Rev. Shelton Hale Bishop, provoked laughter by announcing that the gathering brought to Harlem probably the largest number of people of lighter complexion who had ever come to visit.

Toastmaster was the Rev. Elmore M. McKee, rector of St. George's Church, who spoke briefly of the present membership of the FOR—10,000 in this country and 13,000 in Great Britain—and introduced the Rev. Laurence F. Hosie, Baptist, the Rev. John Nevin Sayre, president of the international FOR, and other speakers.

"March 11, 1941 [date of the adoption

of the Lend-Lease Bill], will probably go down in history as the date of the United States' entry into the war," began the Rev. A. J. Muste, co-executive secretary of the United States FOR. He also expressed the opinion that since the effect of the United States' foreign policy is to weaken both Britain and Germany, the United States may be the next country to try to dominate the world.

WORK CAMPS

Work camps and the means of entering them were described by the Rev. Charles F. Boss, executive secretary of the Methodist Peace Commission and member of the National Service Board for Religious Objectors. Five civilian public service camps are now ready for operation. The government supplies sites, tractors, tools; the historic peace Churches control policies, appoint staffs, and pay the bills.

The 6,700 men already registered for these camps must be supported by the Churches. The Brethren levy 50 cts. on every member of their Church. Methodist young people are planning fasts; the money thus saved will be turned in to the fund.

"The Episcopalians," declared Mr. Boss, to the delight of his hearers, "can pay their own way!"

The main speaker of the evening was Dr. Douglas Steere, Quaker professor of philosophy at Haverford College and a member of the American Friends' Service Committee. Professor Steere went to Europe last August, representing this relief group and returned to the United States in January. Professor Steere told of the misery abroad and of the heroism of men in difficult situations.

GENEVA

Geneva, he said, is a ghost city. On villas formerly occupied by diplomats hang signs "For Rent," just as the old internationalism is also for rent. Nevertheless, the World Council of Churches, the World Christian Student Federation, the World Alliance for Friendship Through the Churches, and the International Red Cross are carrying on a great work there. The Red Cross serves 2,000,000 prisoners of war, taking care of their mail, their packages, and information about them to be sent to their families.

Arriving in Munich, Professor Steere stepped into the blackest night he ever saw. He was everywhere oppressed by bewilderment, by the question, "Where am I going?" "Where are we going?" "Where will this end?" It is so easy to unleash forces of destruction, he observed—impossible to put them back as they were.

KINDNESS TO JEWS

That Germany is in danger of famine Professor Steere firmly denied. Distribution of food is brilliantly organized, though housewives can buy only small amounts of food at a time and to get it takes three or four times as long as formerly. Jews can buy only at stated hours, after stocks have run low. Small groups in the churches, while they cannot give food, are showing kindness to the Jews, sewing for them, finding out how best they can emigrate. Old clothes are renovated too and sent to

Jews in Poland by Germans bold enough to affix their names and addresses to packages.

Here and there, Professor Steere reported, groups meet for religious study or cultural programs. One group is studying the sermons of Kierkegaard, hearing, thinking, discussing. Some of its members journey an hour and a half to partake of this refreshment. Another, composed of Roman Catholics, follows a varied program which has included music, poems of Rilke, a paper on Bernard of Clairvaux.

PROTESTANTS AND CATHOLICS

Professor Steere was interested to find that the extreme wings of the Protestant and Catholic Churches are now more in agreement. Roman priests talk on conscience as though they were Lutherans and distribute folk translations of the New Testament; Protestants are finding that "there's something in Liturgy that can gather up a community and send them out again renewed and refreshed."

Finland, he declared, plans to rehabilitate the 450,000 Karelians made homeless by the Russian occupation. In spite of a bad harvest and a poor fishing season, a capital levy will be imposed on all Finns, so that land, cash, bonds may be given to each Karelian family to make them self-supporting.

ANGLO-CATHOLICS

New Chairman Announces Youth Conference Plans

Looking towards increased activity and greater usefulness to the Church, the executive committee of the American Church Union has created the new office of chairman of promotion, and has named the Rev. Albert J. Dubois, Rector of St. Agnes' Church, Washington, D. C. to this position. Preliminary plans, announced from the office of the new chairman, call for the setting up of fifteen conferences in centers throughout the country during the rest of 1941.

The first of these will be held in New York, at St. Thomas' Church, 5th Avenue, on Sunday, May 4th and will be followed by a second and third in Washington on May 7th and in Baltimore on May 8th.

Aim of each conference will be the creation of regional committees to carry on the work of the Union in these centers. The newly formed groups will immediately be given material and assistance for a youth conference in their locality and for a second general conference in the Spring of 1942.

The general aim back of the whole series of regional conferences is to unite all members and to rally the youth of the Episcopal Church in worship and activity based on the conviction of the rightful place and heritage of the Church as a part of the One, Holy, Catholic, and Apostolic Church of Christ's foundation. The emphasis at all these first gatherings, Fr. Dubois said, will be on the teaching and discipline of the Book of Common Prayer as "our guide and starting point for any Forward advance towards which we may aspire as a Church."

S.S.R.

**the Return of Sunday is
Straw in the Wind**

BY W. A. WIGRAM

A century and a half ago, France was trying to abolish Christianity. One of the techniques followed by the revolutionists was to abolish Sunday, establishing a month of three ten-day weeks, with "Decadi" as a holiday in each of them.

The authorities found that it would not work, and Sunday soon came back.

Russia tried to do just the same thing in the 20th century (except that her new-style week was one of five days), with the object of cutting out Sunday observance as much as possible and making public worship harder.

Now, after long efforts to get Russians used to the shorter week, Dictator Stalin has restored the seven-day week in the S.S.R. and has made Sunday an obligatory day of rest. Of course he explains very carefully that it is not meant as a concession

to Christianity, just as France did in her time. It is merely a more convenient arrangement.

In like fashion Stalin has now found it more convenient to restore their civil rights to the clergy, they having been outlaws for the last few years, and the painters of ikons are now to be allowed to carry on their trade once more. The new rulings do not do very much, and are but straws, of course; yet they may be straws that show how the wind of men's minds is setting in the land. Religion is an instinct in the mind of man, and an instinct rooted even more deeply with the Russian than with most other types.

SCOTLAND**Polish Soldiers Participate in
Liturgy in Dundee Cathedral**

Soldiers of vanquished Poland, now stationed in Scotland, recently participated, together with many members of the Episcopal Church, in a colorful celebration of the Holy Communion.

The service in the old Slavonic tongue was held in St. Paul's Cathedral, Dundee, Scotland. Celebrant of the Mass was an arch-priest of the Orthodox Polish Church, a chaplain of the Polish Army. The Lord Bishop of Brechin, the Scottish diocese in which Dundee is located, occupied his throne, and three of the Scottish clergy of the cathedral assisted in the Liturgy.

The ancient chant was sung by a choir of Polish soldiers. The service also included the singing of the solemn Contakion for the departed, in memory of the British, Polish, and Greek fallen.

Poland's Prime Minister, General Sikorski, was personally represented at the service, which was attended by many Churchmen and visitors.

ENGLAND**The Archbishop of Canterbury
on Invasion**

"Those who know best warn us of the possibility, some would say the probability, that ere long Herr Hitler may decide to



POLISH SERVICE IN SCOTTISH CATHEDRAL: St. Paul's Cathedral, Dundee, was recently the scene of a celebration of the Liturgy in the old Slavonic tongue by an arch-priest of the Polish Orthodox Church. Polish soldiers stationed in Scotland sang the chants. They are shown above with the Bishop of Brechin (center), their captain, and the ministers of the service.

undertake the desperate adventure of an invasion of this island," the Archbishop of Canterbury, Primate of All England, wrote in a recent issue of the *Canterbury Diocesan Gazette and Notes*.

"We cannot tell when or where—doubtless in many places simultaneously—the attack may be made," he said. "What seems certain is that our Kent coast, the nearest point [which lies almost entirely in the diocese of Canterbury], would have to bear the brunt of some special onslaught. Well, to be forewarned is to be forearmed. If the attack comes, we know that our forces are ready and indeed eager to meet it. We civilians must for our part make ready by steeling the spirit against any possibility of panic, by quietly awaiting and then obeying the orders which the responsible authorities may give, and above all, by gaining that calmness and strength which, as I have so often urged, comes from staying ourselves upon our God."

Entertainment, Dancing in Lent

Several English diocesan bishops have advised their clergy that, in the special circumstances of the war, it may be as well to countenance some relaxation of the usual rule of discouraging or prohibiting church dances and entertainments during the season of Lent. This advice coincides with the decision of the Home Secretary, Herbert Morrison, to permit theatrical performances to be given on Sunday. The latter arrangement is in part a concession to members of the theatrical profession, who have been seriously handicapped by the unwillingness of people to risk being out of doors in night raids and in blackouts. In London there are afternoon performances at a few theaters and lunch hour ballet performances and music; but evening entertainment is almost at a complete standstill.

Strict Sabbatarians, like members of the Lord's Day Observance Society, have lost no time in deplored the Home Secretary's decision.

INDIA

"Thousands Have Been Arrested for Opposition to War"

The decision of Mahatma Gandhi and the All-India Congress to oppose by non-violent measures India's co-operation in Great Britain's war efforts, is revealed in a recent issue of *Fellowship*, the official journal of the Fellowship of Reconciliation, interchurch pacifistic organization.

The magazine devotes four pages to transcripts of one of Gandhi's addresses before the India National Congress and an exchange of letters between the Indian leader and Lord Linlithgow, British viceroy. The material, according to the FOR journal, was first published in India in Gandhi's own weekly, now banned. Copies of the weekly have just arrived in America.

In commenting on the documents, *Fellowship* declares that "because of the curtain of censorship and propaganda which shuts out news of British imperialism in India, few Americans know that the num-



Acme
MAHATMA GANDHI: Thousands of his followers have gone to jail.

ber of arrests in India for opposition to war is running into the thousands."

Prominent Nationalists at present imprisoned, stated the journal, include the president of the Indian National Congress, a Moslem; four prime ministers of the former provincial governments; Jawaharlal Nehru, three times president of the India National Congress; and Subhas Bose, ex-president of the Congress. These Indian leaders are denied privileges ordinarily accorded to political prisoners, *Fellowship* reported.

CHINA

Leaders Discuss the Independence of the Chinese Church

How to get into the neutral area of Shanghai and yet be assured of the possibility of returning to their posts in Free China or territory held by the Japanese was a major problem facing clergymen

and laymen of the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) who were to attend the meeting in Shanghai of the House of Bishops and the standing committee. The seven day meeting, from February 15th to 21st, was the closest approach possible to the General Synod which was postponed this year because military regulations and grave physical danger have made travel for long distances all but impossible.

Bishop Stevens of Kwangsi-Hunan and Bishop Tsu, who is in charge of work in Yunnan and Kweichow provinces, reached Shanghai by boat, having flown from the interior to Hongkong. The most difficult time of all was had by Bishop Shen of Shensi, who came in disguise, traveling by railroad, row boat, wheelbarrow, and on foot [L. M. April].

Once the group was assembled, however, a number of important meetings were held. The question of the independence of the Chinese Church soon came up for discussion. It was decided to communicate with the Archbishop of Canterbury and the Presiding Bishop of the American Church in the hope of finding a satisfactory arrangement before nationalistic feeling becomes involved. Nationalism in Japan brought, rather unexpectedly, religious laws that prevent foreigners from holding executive Church offices.

On Sunday, February 16th, at the large, modernistic Church of Our Saviour in Shanghai, was held the consecration of the Ven. Addison C. S. Hsu as Assistant Bishop of Kwangsi-Hunan. The Presiding Bishop of the Chung Hua Sheng Kung Hui, Bishop Scott of North China, acted as consecrator, assisted by 10 other bishops. Bishop Chen, assistant of Anking, preached the sermon from the quite appropriate text, "I hold not my life of any account as dear unto myself, in comparison of accomplishing my course and the ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God" (Acts 20: 24). About 30 clergy and over 600 lay people were present at the service.

CHINESE TRAINING SCHOOL

The subject which took most of the time of the House of Bishops and the standing committee was the Bawn Legacy. The two groups had been authorized by the American Church to lay the groundwork for the establishment of the Mary Bawn Memorial Training School for women evangelists and Church workers.

A board of directors was chosen, consisting of Bishop Roberts of Shanghai, Bishop Scott, Bishop Chen, the Rev. E. S. Yu, Archie Tsen, Mrs. Lok, the sister of Assistant Bishop Tsu of Hongkong, Mrs. Paul Tso of Hongkong, Miss Grieves of Peking, and the treasurer of the American Church Mission (at present M. P. Walker). The board will next elect a dean for the school.

The board of directors of the Central Theological School met and decided that for the present the school would continue in Peking; but authority was given to the dean so that in case of an intensification of hostilities, he could arrange to reopen the school elsewhere. All plans for work in China are necessarily elastic.

The Passion in the Light of the Beatitudes

By the Rev. William J. Albers

Part I

IIF I be lifted up, will draw men unto Me." Two thousand years ago Jesus said these words, and the truth of them is manifest in the fact that on Good Friday men and women in every land will be pausing in their appointed tasks to spend three hours looking upon Him. For the essential purpose of the three Hours is not that we be edified by a fine flow of language uttered by some more or less eloquent preacher, but that we look at Jesus, try to understand better something of the quality of that matchless love that has transformed sinful men and women into strong saints of God. The hope of this looking upon Jesus is that we may be strengthened so as to go back to our various daily tasks better able to now forth in them His pattern of consecration.

Jesus stands unique among all religious leaders in that He was supremely in every act of His life the living embodiment of everything He taught. In a much misunderstood series of sayings called the Beatitudes, He set forth what has well been called "the charter of the Kingdom of God." He did not speak without thought. He spoke and taught out of the fullness of His sacred heart: for "out of the fullness of the heart, the mouth speaketh."

Let me urge you to read this "charter of the kingdom" (St. Matthew 5: 1-12). During this exposition of the Seven Last Words spoken by Jesus from the Cross we shall use the Beatitudes as the theme connecting all that He said on the Cross. We shall try to show the Beatitudes applied on the Cross as the final witness to the world of the complete accord between what Jesus taught and the way Jesus lived and died. We shall see "the charter of the Kingdom" applied to life by the King.

FIRST WORD

"Father, forgive them, for they know not what they do."

"Blessed are the merciful: for they shall obtain mercy."

The Apostle Peter asked Jesus how often he should forgive his brother. And he asks further if he should forgive his brother "until seven times." In doing so Peter was really being very generous, judged by Jewish standards of his day. Some rabbis said a man might be forgiven three times, and then one was not under obligation to forgive him any more. In naming seven as the arbitrary number, Peter no doubt thought he would obtain the commendation of his Lord. But Jesus replied, "I say not unto thee until seven times; but until seventy times seven." Jesus taught that no matter how often a brother offended, he was to receive forgiveness every time he asked for it and gave evidence of real repentance. He taught that mercy is not so much the act of forgiving one's brother as it is a habitual state of

mind—a state of mind typified by the Prodigal Son's father, who, while his son was yet a great way off, ran to meet him with open arms of forgiveness. The truly merciful man does not insist that every detail of a humiliating apology be complied with. He runs to offer forgiveness at the very first sign of repentance.

Mercy springs from understanding. Understanding is the fruit of love. "God so loved the world that He gave His only begotten Son." On the Cross the Son so loved the men and women in the world

"Blessed are the poor in spirit for theirs is the Kingdom of heaven."

You will search through the whole of the world's literature without finding a more dramatic and complete illustration of a teaching than we find in this scene from the crucifixion (Luke 23: 32-33; 39-43).

"Blessed are the poor in spirit, for theirs is the Kingdom of heaven." By "poor in spirit" we mean those who do not think too much of themselves. And of them it is said that they shall inherit the Kingdom of heaven.

See how this is worked out for us on the Cross. On the one side, the unrepentant thief. He is not poor in spirit. His thoughts are entirely of himself. He thinks much of himself and only of his release from his suffering. It is futile to tell him that he has received the due reward of his sins. He is typical of many persons in the world today who insist on the right to express themselves any way they see fit, to disregard the rights of others; who let selfishness and hate work its terrible havoc, and then when the inevitable result of selfishness stares them in the face and destruction looms, they cry out cursing God, man, and society for what they themselves, and only themselves, have brought to pass.

On the other side was the repentant thief. Hanging there on the cross, there was time now for reflection. Like a picture unreeling before his eyes, he saw the life he had led. He saw himself as a boy beginning the first bad acquaintance; doing the first little pranks that led him into conflict with authority, rebellion, more and greater crimes, hardness in crime, and now the inevitable reward—the agony he was suffering on the cross. He had thought of himself all his life as a great fellow. He saw himself now as he really was—and he did not think much of himself as he was. At this point that long dormant humility awoke within him. He was suffering for what he had done. But this other figure in the center, he had done nothing amiss. While the thief's companion gave forth blasphemies and oaths for those who administered the punishment he had brought upon himself, this Jesus, this man who suffered unjustly for something He had not done, swore no oaths. His lips moved to speak only a few impassioned words. Yes, the thief had heard them with his own ears! "Father, forgive them, for they know not what they do." Well, if He could pray for forgiveness for them, the thief thought, He would forgive him too; and turning to Jesus, he said, "Lord, remember me when Thou comest into Thy kingdom."

Finally there is Jesus. "Blessed are those who do not think much of themselves." One man rails against suffering with curses; another takes it as deserved and so is resigned to it. The third suffered unjustly—and how much harder and more terrible is the pain that comes when it is totally undeserved! How bitter is the lash of the

"In this article, the assistant rector of Grace Church, Newark, N. J., has pointed out a deeply significant parallel between the messages of the Seven Words and the Beatitudes. The second part of the discussion will appear in THE LIVING CHURCH of April 9th."

that He gave His life for their salvation. Jesus loved men, and He understood them. Because of this, He could show the quality of mercy in circumstances that are for us incredible. Here, on the Cross, forsaken and derided by men, Jesus could find an extenuating circumstance for His murderers, "They know not what they do"—as we might say of a child: "It doesn't know any better." Here we see not only the showing of mercy, but the vital application of still another hard saying, "Pray for them which despitefully use you."

In my introduction I said we would look at Jesus and try to catch a vision of His example so that we might go back to the various tasks we perform, better able to show forth the fruits of the spirit. As we compare any work with the work of a great master to see how closely we have approximated it, so we shall during these Three Hours look at Jesus as the Master of living and compare our lives to His.

Comparing our love and understanding and mercy toward our fellow men with His prayer from the Cross for His murderers, do we find in ourselves that habitual state of mind which is slow to take offense, slow to curse, and swift to bless? Most of us, I dare say, do not find it. If our emotions are stirred by His perfect example of forgiveness, we should not let it pass away without translating it into effective action. Let us kneel and present before God our prayers for those for whom there may be anger or bitterness in our hearts. Let us ask God to help us attain that state of mind which will help us to show mercy to forgive as we hope to be forgiven.

"Father, forgive them, for they know not what they do."

"Blessed are the merciful, for they shall obtain mercy."

SECOND WORD

"Today shalt thou be with me in Paradise."

whip which falls on flesh that has come to love and is driven away with blows! Do we not in such moments spend long time thinking about ourselves, and thinking much about ourselves? And does not the thought add to our misery? Yet here on the Cross we see no evidence of such taking thought, of such self-pity. Instead we see only deepest compassion for the sufferings of a condemned criminal. Instead of curses we hear only, "Verily, I say to thee, today shalt thou be with Me in paradise."

All this is vitally important for you and me. Not in the sense that here is a wonderful example of a lovely and good man. To that we might shrug our shoulders and turn away, even if we did mutter words of admiration. Or we might turn away believing that we could never attain to such heroic fortitude. But what makes it of supreme importance is that He upon whom we look is God made flesh, showing us what God is like. By offering Himself for us He shows us the love that God bears toward us. "Greater love hath no man than this, that a man lay down his life for his friends."

The crucifix is God's way of calling out to man and saying, "My rebellious child, I love you and will continue to love you, even though you do this to Me." It is the love that will not let us go. That is a great message of hope. It means that no matter what we have been or are, God still cares and offers His love and His forgiveness. The penitent thief found at the last hour peace and forgiveness. So can we.

Perhaps there is in your heart an old and wearying burden. Perhaps some long past or present sin is crucifying you. For such a one as you, then, in particular, this word is meant. Turn with confidence to our Lord who hangs on the next Cross, suffering with you. Give yourself and your sins to Him. He too has suffered. He will understand and give strength and pardon and peace.

"Verily, I say to thee, today shalt thou be with Me in paradise."

THIRD WORD

"Woman, behold thy son." . . . "Behold thy mother."

"Blessed are they that mourn, for they shall be comforted."

To most of us this word comes with a great surge of joyous recognition. It is hard to see, in our so small development spiritually, the spirit that could pray for His enemies; we do not have the penitent humility of the thief on the cross; but each of us has encountered and must encounter the sorrow of pain coming to those we love through us.

The Gospels show very little of the relationship between Jesus and His mother, and such scenes as we have, come to us with something of a shock. But here in this Third Word, we have the touch of love and tenderness we knew must have been there in profound depth. The world and even His closest friends may have forsaken Him in His need, but His mother was there. Scorning the sneers of enemies, despising the shame of being looked upon as the mother of a condemned man; count-

ing as nothing even her bitterest anguish—and how bitter it must have been for a mother to look upon the torture and murder of her own son—Mary was at the foot of the Cross, ready to do what she could to the last.

Now from the Cross Jesus beholds her and His beloved disciple standing by, mourning. "Blessed are they that mourn, for they shall be comforted." And immediately Jesus applies that teaching to His mother and to His friend. "Woman, behold thy son." . . . "Behold thy mother." The mother is given a beloved friend to share her grief and lessen it; a friend is given the care of the blessed mother as a reward for his love.

There is a message of great value for each of us in this scene. All of us have known or will know the soul-shaking experience of the loss of someone we love. There is no way known to man whereby that can be avoided. But while the sting of separation cannot be avoided, the despair of loss can be and is, if, as Christians, we bring our mourning to the foot of the Cross. For the Cross is our great message of hope. It is our great assurance that those we have loved long since and lost awhile are only lost awhile. There is balm in Gilead yet; and the balm is the love of God so freely outpoured for us men and for our salvation.

St. Paul proclaims as a thing of great value the fact that we are not as others who have no hope. Our hope is in the Cross of Christ. He who looked from the Cross with pity upon His mother and upon His friend who mourned for Him; who knew the agony of separation and the mourning of loneliness will not fail to make provision for us in our sadness. That great unselfish love poured out for us continues to be manifested daily in every contact we have with those about us in which we manifest the love and sympathy of God.

There is no virtue in mourning in itself. It is not comforting. But the blessedness of mourning is shown to us in the sympathy which comes to us from friends and loved ones who share with us our grief. In our sorrow we are stricken, and we think we are alone and helpless. Then comes the touch of a friendly hand; a voice vibrant with understanding and tenderness. Then in the depths of our grief we find that most priceless treasure—the consoling love of God expressing itself through man.

The mystery of sorrow and sadness will ever be a mystery. We shall ponder about it without ever really coming to a conclusion that answers all the questions. We do not wish to be Pollyannish and say everything happens for the best. But there is a real truth and a most precious strength that comes to us from the comfort we receive of God and man when we mourn. The blackness of Mary's misery was Jesus' opportunity to show her that all was not lost. He did not say to John: "There is nothing left to live for now; hurry off to a monastery"; but rather in the humble and beautiful task of common sympathy and service (something we all can do), "ye shall find your comfort and your strength."

Don't sit at the foot of the Cross and weep for those who go. Take up your love and apply it where it is most needed. Let

the hunger of your own heart be the measure of your service to others.

"Woman, behold thy son." . . . "Behold thy mother."

"Blessed are they that mourn, for they shall be comforted."

FOURTH WORD

"My God, my God, why hast Thou forsaken Me?"

"Blessed are the meek, for they shall inherit the earth."

There is no saying among the Seven Last Words from the Cross that is the subject of so much explaining as this. I could attempt an explanation, but shall not. It will stand, unexplained, a hard uncompromising cry of agony and spiritual desolation, "My God, my God, why hast Thou forsaken Me?"

Immediately there springs to mind the figure of Saul, first king of Israel. Oppressed by his enemies, pursued by the Philistines, his life in danger, he goes to the cave of the Witch of Endor and has her summon the spirit of the prophet Samuel from the grave. And when the spirit comes, Saul cries out in words so like those of Jesus on the Cross, "I am sore distressed, for the Philistines make war against me, and God is departed from me and answereth me no more."

And that is a familiar cry to thousands of men and women in the world today. Their faith in God and in life has been shattered, and they know not how it may be repaired. They are in despair, and there seems to be no answer to their confused questionings. "My God, my God, why hast Thou forsaken me?"

They are looking for certainties in a world which demonstrates nothing for certain. They are trying to live without faith in a world where only faith will make order out of an otherwise indescribably terrible chaos.

I said I would not try to explain the cry of desolation on the Cross. To me it is one of the most comforting words ever uttered. For if Jesus in His divine perfection could feel the desolation that comes from the sense of being forsaken momentarily even by God, then it is not strange that you and I who walk so far behind, whose faith is so weak, should find ourselves in our attempt to follow Jesus crying out with Him, "My God, my God, why hast Thou forsaken Me?" But we must not forget that this sense of abandonment by God is merely a passing thing. It is part of the great experience of every soul that has tried to follow the Cross. Great saints, no less than you and I, have known the awfulness of it. Jesus on the Cross shared with all humanity its most terrible affliction: he felt, for a brief and staggering moment, that even the face of God had been turned away.

There doesn't seem to be much connection between all this and our parallel beatitude, "Blessed are the meek, for they shall inherit the earth." But I shall try to show you that there is a real connection. We run into difficulty because we have associated the word meek with Uriah Heep and other jellyfish characters. Two men are called meek in the Bible. One is Moses, who led his people out of darkness and slavery into freedom. The other is Jesus, who led the world out from error and

ness into light and freedom. Both are meek men. Surely then there is some meaning for meekness than spinelessness. And there is. In its truest sense, means "willingness to endure." To those who are willing to endure, the promised land is assured as an inheritance. Only those who endure come to maturity of spirit.

Look back into history and see how true this is. Those who have been meek, those in every age and in every field of man endeavor have been willing to endure, they have inherited the blessing of the promised land, they have achieved immortality.

Artists, musicians, scientists, writers, actors, reformers—the list is endless—have manifested to the world true meekness, the willingness to endure, that by their

suffering, by their endurance, truth and order and beauty and knowledge and healing might be given to the world. All, all of them have known their moments of despair and discouragement. All, every one of them, have felt the hot breath of the world's hate, of the world's misunderstanding, of the world's contempt for steadfastness of purpose.

Moses came down from the mountain with the Law from God, and dashed it to the ground in an agony of frustration. Socrates drank the hemlock meekly, willing to endure death for the sake of truth. Pasteur endured the contempt of scientists to bring healing to the world. Jesus on the Cross died for man's salvation. All knew moments when they felt that God, even He, had turned His face from them.

There are those today who are feeling

that same discouragement. To them I say look upon this Cross and learn and accept the eternal mystery of sacrifice. Stop arguing about Jesus or religion and follow Jesus' life. In that life there will be a place for discouragement. There will also be a place for the resurrection, which cannot be attained until after there is crucifixion.

God has not forsaken the least one of us. For a time His face may be obscured. Never will we know with demonstrable certainty; but if we cry, "My God, my God, why hast Thou forsaken me?", let us remember also, "Blessed are the meek"—blessed are those who endure even the sense of the loss of God, and walk on in faith, for they shall inherit—and none shall take it from them—the earth, the promised land.

(To be concluded next week)

Footnote on Father Huntington

By Vida D. Scudder

ON after my recent biography of Father Huntington had come from the press, I was looking over bundles of old letters. Among them appeared two I had written to me which I was sorry to have overlooked, for they would have been quoted had they been at hand.

I was especially glad to come across these letters, because I had found little evidence concerning Father Huntington's attitude in social matters during his later years. I knew that his central convictions never faltered, but I was not sure how far he was even cognizant of certain modern currents in Christian social thought, and I had a sad impression that he was sometimes intellectually lonely. Others, I know, have shared this impression, and will like to see these extracts. The first bears the date, March 18, 1933:

"I have been deeply interested in what you have said in *Christendom*, and I have just finished reading Maurice Reckitt's *Faith and Society*, which seems to be a fine piece of work. It is striking how men that I knew in my early life as looked upon askance—Stewart Headlam, Thomas Hancock, John Burns, *et al*—are now regarded as prophets of a better day. May it come soon!"

I can not remember what I had been saying in the British *Christendom*: that valiant organ which has weathered many storms, and of which the last issue arrived just now. But it is pleasant to know that Father Huntington was reading Reckitt's noble book.

The other letter I found was written two years later. It is dated July 31, 1935. The Society of Companions of the Holy Cross was rejoicing in the prospect of welcoming Father Huntington, as so often before on the occasion of our annual retreat. It will be seen that he was still interested in the "Christendom" group; he was reading and pondering over Father Demant; and it is fun to find him also reading a book by that devoted Churchman, Henry Wallace:

"If I am asking too much, please destroy this letter. If you can spare the time, I

should be grateful for your advice as to the following: I am planning to make the subject of the retreat at Adelynrood next month Christian Morality. I shall try carefully to avoid preaching sermons or giving lectures or instructions. I shall assume that those present believe the Christian faith, and shall give such suggestions as I can of how they may meditate on the kind of conduct that has the Christian faith for its prerequisite and its sanction and stimulus. The nine addresses given as aids to meditation would be as follows: Christian Morality—the Source, the Goal, the Tension, the Assault, the Defeat, the Rescue, the Dynamics, the Practice, the Fruition.

"Now in the address on The Practice, I want to use for illustration the passage in Ephesians 4: 20-28—the Christian principle in regard to truth-telling, as to forbearance and forgiveness and as to cooperative liberality (an awkward phrase, I hope to find a better one).

"It is as to this last that I need help. The verse, 'Let him that stole steal no more, etc.', has no necessary reference to capitalism or industrialism (though it could be applied if 'private property is theft!'), but it certainly does give more than approval to industry. What gives me pause is a passage in Demant's *God, Man, and Society* (pages 195-201, especially top of page 200). He seems arbitrarily to confine 'work' to physical labor for temporal necessities. (So he speaks of 'artistic' as 'non-productive'; yet we use the phrase 'a musical production,' and an artist 'works with his hands the thing which is good.')

"Surely the use of our God-given powers of all sorts, in ways which are of advantage in the advancement of the Kingdom (the enrichment of life individual and social) may be called 'work,' and every life is 'called' to make some such contribution. (It seems to me a serious question if a Christian ought to be engaged in the activities of a munition factory, but I do not intend to deal with the question of war.)

"I suppose you have read *Statesmanship and Religion*, by Henry A. Wallace. On page 135 he says that 'every individual in

the country should feel that it is necessary to carry out the plan' of 'social discipline.'

"How can I suggest to the women at Adelynrood such discipline? (They can at least try not to grumble because their dividends have been reduced by the New Deal! But that is rather negative and I want something constructive.)"

How well we Companions recall that searching retreat! All the old fire was there; the dignity of age, the wise authority presenting relentless standards, blended with a child-like humbleness. During the afternoon before the retreat opened, he sent for me. He was sitting in the westering light on a memorial stone bench beside the Adelynrood Cross erected on the hill close to the cedar trees known to us as the Three Marys. I can see him now: stooped a little, bending on me grave and eager eyes. Details of the talk evade me, but I know he wanted all I could tell him about modern phases of Christian social thinking—which wasn't, as I recall, much more than he knew himself.

He would have exulted—and perhaps he does exult—in the Malvern Conference led by the Archbishop of York, which is receiving such fine notice in *THE LIVING CHURCH* and *THE LAYMAN'S MAGAZINE*. Looking back, I am struck, as he was in the letter of 1933, by the advance in Christian intelligence in the course of a few years. That pronouncement from Malvern is meeting disapproval, perhaps even dismay, in some quarters. But it could not have been made at all, under such revered auspices, even eight years ago. The mills of God grind surely even if our impatience feels at times that they grind exceeding slow. One can not imagine Father Huntington, in Paradise, careless about the affairs of the earth he loved so well. "I shall always be interceding," said he in his last hours; the words are a treasure and an assurance that the Church will not soon forget. Perhaps the "better day," the prophets of which he hailed, is dawning now. May we not trust that he is furthering its advent in the most effective way?

“That I May Know Him . . .”

ONE evening just at twilight, many years ago, the organist of a cathedral in Europe was playing softly in preparation for the service of the following Sunday. The great church seemed empty, save for himself; yet he was annoyed when he looked up to find a stranger standing nearby, watching him. Irritably, the organist stopped playing, explained that visitors were not allowed in the organ-loft, and asked the man to leave. “But your organ is very beautiful,” the stranger said. “I play a little, and I hoped you might permit me to touch the keys.” Angrily, the organist replied: “I permit no one to touch my beautiful organ”—but looking again at the stranger, he was moved by something in his face and added, grudgingly: “O well, you may play it, but only for a moment.”

Seating himself, the stranger began to play; and the music that came from the fine instrument seemed like the very breath of prayer rising to the gates of heaven. Never had the organist heard such magnificent music. Amazed, he could scarcely wait for a pause to ask the stranger his name. “My name,” answered the stranger, “is Mendelssohn.” The organist was overcome with shame. “The master-musician, Mendelssohn,” he exclaimed, “and to think that I refused you permission to play my organ!”

Lent is drawing to a close. Passiontide is upon us, and we shall soon be living again the crowded events of Holy Week. For nearly forty days the Great Musician has stood at our elbow, waiting for an opportunity to draw from the instrument of our life the harmony that can come only from a soul attuned to God. Have we, through our self-centeredness and our preoccupation with our own affairs and with the cares of the world, refused Him that opportunity?

St. Paul, in his epistle to the Philippians, yearned “that I may know Him, and the power of His Resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.”

There have always been in the Church a multitude of “Easter Christians”—those queer souls that throng the services on Easter Day and rarely enter the church at any other time of year. Somehow they seem to expect by that means to “attain unto the resurrection of the dead.” No doubt, in the mercy of God, “they have their reward.” But the experience of nearly 2,000 years of Christianity witnesses that St. Paul was right. The only way to know Christ and the power of His Resurrection is to enter into the fellowship of His sufferings, and to be “made conformable unto His death.” There can be no real Easter without the preparatory discipline of Holy Week; no Sunday without Friday; no resurrection and redemption without scourging and crucifixion.

So we approach again the annual commemoration of the passion and death of our Lord. It is easy for present-day Christians to understand suffering and death. In this second year of the second World War it is easy to believe that civilization itself is traversing the Way of the Cross. One can almost discern the outline of Calvary just ahead. But it is no easier to see beyond Calvary now than it was in that first Holy Week.

To those early disciples who hailed the Lord as King on Palm Sunday, and who saw in Him the hope of the triumph

of God’s purpose in the world, the Way of the Cross seemed the very negation of that hope, the frustration of that purpose. Yet we know now that it was an essential part of the great drama of the redemption of mankind; that the Crucifixion was not the frustration but the fruition of God’s plan; that by His death Christ overcame death, and won the victory that alone gives meaning and purpose to the whole history of the human race.

Is God’s purpose being frustrated today? So it would seem, as we look out upon a world in which greed and sin and lust for power seem to be in the saddle, with brutality, war, and starvation as the successful methods by which men and nations gain their desired ends. Yet, as Canon Barry of Westminster reminds us in his courageous new book, *Faith in Dark Ages*, the darkness has never overcome the Light of the World. “If God is eternally the God who is crucified in the tragedies of history, so He is for ever and eternally the God who raised Jesus from the dead. So this faith, challenged by adversity, has been able to triumph over all disaster.” He continues:

“Again and again it has seemed to Christian men that the purpose of God for His world had been defeated, and that all the sanctities of human life lay at the mercy of the powers of darkness. So it was, for example, when the Christian Empire was overrun by blind destructive barbarism, and all that gracious cultured society went down in anarchy and bloodshed. Faced with that unimaginable disaster, St. Augustine saw the whole situation in the light of the everlasting conflict between man’s permanent spiritual loyalties and the powers and ambitions of the evil world. Man’s true home (he told them) was in God’s city where evil is conquered and death destroyed, and of it, through Christ, they were made inheritors. Christian civilization was not finished: it draws its life from a perennial spring and from convictions which are not of this world. If we leave out the dimension of eternity, Christian faith in God does not make sense.”

This is not a false “other-worldliness,” but a true appraisal of life in terms of eternity. It was this hope that strengthened Christians to live through the Dark Ages and enabled them gradually to build out of the ruins of ancient civilization the culture of medieval Christian society. It is the same hope that sustains the suffering Christians of China, the conquered Christians of France and the small democracies, the persecuted Christians in the concentration camps of Poland and Nazi Germany. As to the confessors and martyrs of earlier ages, to these loyal Christians the faith in Christ crucified is not the mental acquiescence in an approved postulate that it is to so many of us; it is the certainty of conviction and dynamic motivating power that make it possible for them, in the words of the Psalmist, “going through the vale of misery [to] use it for a well.”

We in America have not yet been called upon to pass through such adversity, and our faith has not yet been put to the supreme test. Yet perhaps the day may not be far distant when this test shall be required even of us. It may be that for many of us this Lent is the last one in which we shall hear the call of the Church to temper the steel of our

ith in the fire of self-discipline, before that faith is subjected the full shock of total attack by the powers of darkness and death. Shall we not heed that call before it is too late?

"If any man will come after Me," said Jesus to His disciples, "let him deny himself, and take up his cross, and follow me." If, like St. Paul, we would know Him and the power of His Resurrection—if we would share in His victory over the world, the flesh, and the devil, then must we enter into "the fellowship of His sufferings, being made conformable unto His death." There is no other way.

labor Disputes

SYMPATHETIC though we are with every just demand of labor, we are alarmed at the increasing number of strikes, many of them apparently without adequate cause, which are hampering the defense program and seriously inconveniencing the public. An example of the former is the long drawn out Allis-Chalmers strike in Milwaukee; an example of the latter, the bus strike in New York. To the detached observer, it would seem that the issues involved in these strikes might have been settled fairly promptly by genuine collective bargaining or by arbitration if there were not elements involved that appear to be more interested in disrupting industry and services than in finding an equitable solution. Whether intentionally or not, the result is to give aid and comfort to "the enemy" by delaying the defense program, and at the same time to give a maximum of inconvenience to the long-suffering American public.

Time was when an industrial magnate could conduct his business on the basis of "the public be damned." That day has passed. But labor leaders have to learn also that, while the public has shown itself highly sympathetic to just demands of labor, a union cannot be run on that theory any more than a corporation can.

At its recent meeting in Atlantic City, the Federal Council of Churches reaffirmed the "Social Ideals of the Churches," which endorse collective bargaining as "the practical application of the Christian principle of social well being to the acquisition and use of wealth"; but it also cautioned labor that its increased power brings with it an increased responsibility—a fact that labor leaders do not always seem to realize. Unfortunately it is the laboring man himself who often has to suffer most from unnecessarily prolonged industrial disputes. The strike benefit is poor compensation to him for the loss of his regular wages, and the entire community suffers.

Perhaps the answer is to be found in a greater measure of democracy within the labor unions themselves. And both industry and labor need to be on guard these days against foreign agencies that are not interested in the welfare of either management or workers, but only in throwing monkey wrenches into the machinery of production and distribution.

Service Subscriptions

WE PUBLISH in this issue several letters from chaplains requesting gift subscriptions to THE LIVING CHURCH and THE LAYMAN'S MAGAZINE for circulation among the service men in their units.

Churchmen in military service, whether volunteers or members of the new citizen army, need religious reading just as much as do Churchmen in civil life—perhaps more. They are young, they are far from home and friends, they are in a strange environment, and often they are unable to attend the

services of their own Church. A non-sectarian "Church parade," which is often the only religious exercise available to them, is an inadequate substitute for the sacraments and ordered round of services to which they have been accustomed in their home parishes.

To facilitate sending subscriptions to men in military and naval service, THE LIVING CHURCH and THE LAYMAN'S MAGAZINE, in line with the practice of leading secular newspapers and magazines, offers a special discount of 20% for new subscriptions sent to any man in active service in the United States army, navy, or marine corps. This special rate becomes effective as of April 1, 1941, and will continue until further notice. It applies to personal or gift subscriptions. The latter may be designated for a particular individual or may be undesignated, in which case the publishers will apply it to such requests as those published in the correspondence department of this issue.

To take advantage of this offer, subscriptions should be clearly marked "service subscription," and should give the rank of the recipient and his military address. Service subscriptions must be accompanied by cash remittance—\$3.20 for THE LIVING CHURCH or \$1.60 for THE LAYMAN'S MAGAZINE—as we cannot afford to bill them at these low rates. To Churchmen at home who want to supply one or more gift subscriptions to men in service, we shall be glad to supply names of chaplains or of Churchmen in service who would welcome such gifts.

The Book of Books

BOOKS may come and books may go, but the Holy Bible remains the best-seller. Here are some interesting new developments in the continuing story of the Bible.

The Roman Catholic Church will release on May 18th a new authorized translation of the New Testament, the first revision of the English text for Roman Catholics since that of Bishop Challoner 192 years ago. The new version, prepared by a committee under the chairmanship of Bishop O'Hara of Kansas City, will use modern paragraph form and other modern editorial practices. There will be some interesting changes in terminology; e.g., Pontius Pilate has been "demoted" from governor to procurator, "tidings" becomes "news," "this day" becomes "today."

Pocketbooks, Inc., publishers of 25 cent reprints for newsstand sale, have issued an attractive abridgement of the King James Version, based on the Moulton and Bates arrangements. The text is unchanged and includes most of the Old and New Testaments, with selections from the Apocrypha, but omits duplications, genealogical listings, and the like. The style is that of a modern book; it is thus very readable for the average man. It is a little startling to find the flyleaf listing such things as *The Autobiography of Benvenuto Cellini* and *The Corpse With the Floating Foot* in the same series, but the Bible can well hold its own with even the snappiest biographies and most thrilling detective stories.

CCC chaplains have distributed 200,000 New Testaments to their men in the past five years, giving them out only on request, according to the American Bible Society. And now the Gideons, those indefatigable suppliers of Bibles to hotels, are planning a large-scale program to supply Bibles to men in the new citizen army.

A monthly periodical, the *Biblical Digest*, published at 156 Fifth Ave., New York, is entering its fifth year of publication, based entirely on current developments in regard to the Bible.

JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680

LONDON, ENGLAND

STAINED
GLASS

Distributor

WESTMINSTER
MEMORIAL STUDIOS
INC.

15 E. 26th St., New York City

VESTMENTS for
CLERGY and CHOIRALTAR LINENS,
EMBROIDERIES, MATERIALS
BY THE YARD, TAILORING
Episcopal Church Flags

Send for Catalogue

J. M. Hall, INC., 417 Fifth Avenue
New York*Lloyd*WALL PAPER PRICES ARE FAIR
Insist on seeing them to satisfy yourself

NEW YORK • BOSTON • CHICAGO • NEWARK

RABATS \$1.50 to \$3.00

CLERICAL CLOTHING-VESTMENTS FOR
CLERGY AND CHOIR-ALTAR HANGINGS
MATERIALS-FRINGES ORNAMENTS, Etc.

Catalog Free

THE C. E. WARD CO.
NEW LONDON, OHIO

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS

Ecclesiastical Embroidery

147 E. 47th Street NEW YORK

Conferences with reference to the adorn-
ment of Churches.

Old Embroidery Transferred

Telephone: Eldorado 5-1058

THE GUILD OF ALL SOULS

OBJECTS— 1. Intercessory Prayer; 2. for the dying; 3. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

T. E. SMITH

125 Prospect Park West Brooklyn, N. Y.



NEW YORK

Diocese to Give More Than
One-Tenth of British Aid Fund

Bishop Manning of New York has estimated that the diocese of New York will contribute to the Aid for British Missions Fund of \$300,000 not less than \$35,000. To the middle of March, he said, the amount received and reported was \$26,136.81, with a number of congregations not yet reported.

"As we think of our debt in the past to the great and venerable Society for the Propagation of the Gospel and in view of the crisis which now faces our Mother Church of England," says Bishop Manning, "I am certain that we all wish our contribution from each congregation and from our diocese, to be a significant and worthy one. This is a cause in which all our congregations and our diocese must have their full part."

Well over half the New York parishes have reported, among them St. James' with a gift of \$3,096; the Cathedral of St. John the Divine, \$2,065.33; Grace, \$1,445.10; St. Mark's, Mt. Kisco, \$1,251.88; St. George's, \$1,117.11; St. Bartholomew's, \$1,115.65.

Plans for Bishop Manning's Three
Anniversaries

The committee, appointed at the 1940 convention of the diocese of New York, on motion of the Rev. Dr. William H. Owen, to make plans for a fitting celebration of Bishop Manning's three anniversaries in 1941, has announced its program.

There will be a Service of Thanksgiving in the Cathedral of St. John the Divine at 4:30 P.M., on May 13th, the opening day of the 1941 diocesan convention. This will be followed by a reception in the crypt of the cathedral. All the clergy of the diocese and all the people of their congregations will be invited to these two functions.

The Bishop's three anniversaries are the 20th anniversary of his consecration to the episcopate, the 50th of his ordination to the priesthood, and his 75th birthday, which falls on May 12th.

Bishop Gilbert, Suffragan of New York, is, by Dr. Owen's request, chairman of the committee on the plans for the celebration. Other members are the Very Rev. Dr. James Pernette De Wolfe, dean of the Cathedral of St. John the Divine, the Rev. Dr. Frederic S. Fleming, the Rev. Dr. E. Clowes Chorley, the Rev. Dr. William H. Owen, Edward K. Warren, Frederick Atkins, William E. Sims, W. Naramore jr., Mrs. Charles G. Kerley, Mrs. J. Ralph Jacoby, and Mrs. E. Victor Loew.

Honor New City Mission Head

The Church Club of New York gave a luncheon on March 20th at the Lawyers' Club in honor of the Rev. William E. Sprenger, who has succeeded the late Rev.

Dr. L. Ernest Sunderland as superintendent of the Episcopal City Mission Society. There was a large attendance at the luncheon, at which William E. Sims, president of the Church Club, presided.

On the evening of March 27th, William Hodson, Commissioner of the Department of Public Welfare in the City of New York, presented and discussed with members of the club the problems in welfare work arising from present emergency and defense measures.

Hold First Service of Confirmation
at City Penitentiary

For the first time in the six years since the Penitentiary of the City of New York was established at Rikers Island, a service of Confirmation was held, when on Sunday morning, March 23d, retired Bishop Campbell, OHC, administered the rite to nine men whose ages range from 22 to 64 years.

The request for confirmation came voluntarily from the men. First, one young man came and asked for the rite. Upon announcement of this, eight others made similar requests. The men were prepared for confirmation by the Rev. Francis D. McCabe who is on constant duty at the penitentiary, which is the largest city institution of its kind in the world. These men serve sentences in the workhouse and prison ranging from five days to three years.

Chaplain McCabe is a representative of the New York Episcopal City Mission Society which maintains chaplains in 31 public institutions. He is assisted in his work with White and Negro prisoners by the Rev. Dillard H. Brown, a Negro chaplain of the society. Other chaplains at Rikers Island are Roman Catholic and Jewish. There is also a Chinese Presbyterian chaplain who gives services to the Chinese inmates in their own language. All chaplains at the island maintain a policy of non-proselytism and are careful that all requests for confirmation and other rites come voluntarily from the men.

President's Mother Participates in
Drive to Restore Historic Church

Mrs. James Roosevelt, mother of the President, is taking an active part in raising \$100,000 to restore St. Paul's Church at Eastchester, Mount Vernon, N. Y., often called the "cradle of the Bill of Rights." Mrs. Roosevelt is honorary chairman of the committee appointed to secure the fund. On March 13th, Mrs. Roosevelt gave a tea in the interests of the fund, at her home, 47 East Sixty-Fifth Street, New York. Mrs. Harold W. Weigle, wife of the rector of St. Paul's, gave an interesting account of the early days of the parish. Mrs. Weigle wore a costume of the period. Fr. Weigle spoke on other periods of the church's history.

Many of the events that led to the adoption of the Bill of Rights took place in St. Paul's churchyard. It was there that Anne Hutchinson and her children were massacred by Indians; it was there

at the trial of John Peter Zenger, from which grew freedom of the press in America. Mrs. Hutchinson is said to have been the first American to make a public declaration for the principle of free speech, free assembly and freedom of religion.

Among those at Mrs. Roosevelt's tea were Messmore Kendall, a descendant of Anne Hutchinson, and the Rev. Walden Hill II, a clergyman of the Episcopal Church who is a descendant of the Indian chief who slew Mrs. Hutchinson and her children. Mr. Kendall is chairman of the Restoration committee.

CHICAGO

Humanitarianism Simply Isn't enough"

"Social service, without religion as its basis, would wither and die in a generation," Bishop Conkling of Chicago told a gathering of directors and workers from church and civic welfare centers, who met in March 20th for luncheon under the sponsorship of Chase House. He stated that two forces are at work in the world to separate religion from its own child, social welfare.

"One is the totalitarian concept of government, which debases man and makes him unworthy of any consideration except as an instrument of despotic rule," he declared. "Such a system entirely robs the individual of any value. The other destructive idea is the social service program that stresses technique as the all-important matter.

"Humanitarianism, espoused by some in the welfare field who are inclined to scorn the religious impulse, simply isn't enough," Bishop Conkling said. "History and experience have proved that. Social service must keep its roots in religion or die."

This same opinion was expressed from the layman's point of view by Edward L. Ryerson jr., prominent lay leader and one of Chicago's most active citizens in civic and welfare work.

"Social welfare activity originated in the Church," said Mr. Ryerson, "and although much of it is now done under auspices other than that of the Church, the Church's relation to the problem is just as important as ever. There must be a continuing cooperation between the Church and social service, or both suffer as a consequence."

Bishop Conkling Opens Series of Interchurch Lenten Services

Bishop Conkling of Chicago was the opening speaker on the interchurch series of Lenten noonday services beginning on March 31st in the Chicago Temple under the joint auspices of the Chicago Church Federation and the First Methodist Church. He spoke on the topic, The Conviction of Christ in the First Holy Week and in the Present Day.

The Chicago diocesan will also be the speaker during Holy Week on the Church Club's program of services which have been running throughout Lent. These are

the Episcopal services which have been held each Lent in the Loop for the past 46 years. Other speakers on this series included the Very Rev. Dr. Noble C. Powell, dean of the cathedral in Washington, the Very Rev. Paul Roberts, dean of the cathedral in Denver, the Very Rev. Dr. Chester B. Emerson, dean of the cathedral in Cleveland, the Rev. Dr. E. Frank Salmon, and the Very Rev. Dr. Austin Pardue, dean of the cathedral in Buffalo.

MICHIGAN

Bishop to Write to Each Layman of the Diocese in Military Service

In an attempt to establish a closer tie between the Church and men now serving in the armed forces of the nation, Bishop Creighton of Michigan has written to all clergy in the diocese requesting the names of laymen in their respective parishes who are now serving in the military or naval forces.

In his letter, Bishop Creighton said: "With your permission I should like also to write a letter to each man in the service, indicating to him that his diocese is behind him during a special period of stress and unusual temptation."

The letter to the clergy also stated that a special prayer book for soldiers' and sailors' use would soon be ready for distribution, and that plans are being made to send copies of the *Michigan Churchman*, the monthly diocesan magazine, to all the men in uniform.

Church Leaders are too Often Only Names

To thousands of Churchwomen, the members of the national boards and staffs of the Church are only names—people who write letters and are quoted in addresses, and whose by-lines appear under articles in Church magazines. Realizing this fact, the Woman's Auxiliary in the diocese of Michigan decided to bring a "real, live member" of the national executive staff of the Auxiliary to the diocese, and take her to meet some of the people who carry out the program that the national organization suggests.

Accordingly, Miss Edna B. Beardsley, associate secretary of the national staff, spent a week in Michigan, and, in com-

Every Once In A While—

we have to drop from the atmosphere of those nice chatty little times we have with each other each week in these columns, and let the few who still remain who do not yet know who we are, what we do for a living, and of what use we are to The Episcopal Church, know what our appearances in these columns really mean.

It all means this,—that we are Episcopal laymen in the business of supplying The Church Corporate, and its members individually, with everything and anything they need in the way of physical or spiritual equipment therein, except vestments. That's a rather broad claim, for it includes books, teaching material, silverware, brassware, wood-work, the arts and symbols of The Faith, and all of the thousand and one problems incident thereto.

So, from month to month, if you catch us talking more about how we all can become better Christians in general, and better Episcopalians in particular, don't forget that under it all we do have to work for a living, and that living is made doing for you and your Church, those many things, both lovely and practical, which serve to keep the wheels of our spiritual equipment running smoothly and efficiently.

Ammidon & Company

Horace L. Varian, President
31 S. Frederick Street
Baltimore, Maryland

The Confraternity of the Blessed Sacrament (Inc.)

Founded 1867—the oldest Devotional Society in the American Church. The objects are the honor due to our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood, mutual intercession (especially at the Mass), and the observance of the Catholic rule of receiving the Holy Communion fasting. Dues, 75 cts. per year, entitle members to receive the monthly "Intercession Paper." Superior-General: The Bishop of Milwaukee. Secretary-General: Rev. W. M. Mitcham, 7 Lawrence Ave., West Orange, N. J.

MOREHOUSE-GORHAM BOOK STORE

14 EAST 41st ST., NEW YORK CITY

RELIGIOUS BOOKS—CARDS—PICTURES—GIFTS
CHURCH and CHURCH SCHOOL SUPPLIES
BIBLES—PRAYER BOOKS—HYMNALS
ECCLESIASTICAL APPOINTMENTS

Largest and Most Complete Religious Shop in the Church



The Ideal Church School Award

Small Episcopal Church Flags

Printed Silk

Mounted on Ebonized Staffs with Gilded Spearheads.

For Home or Table Decoration.

| Size Inches | Each | Mounted Dozen | Mounted & Fringed Each | Dozen |
|----------------|--------|------------------|------------------------------|---------|
| 4x 6..... | \$0.30 | \$ 3.00 | \$0.36 | \$ 3.60 |
| 8x12..... | .60 | 6.00 | .80 | 8.00 |
| 12x18..... | 1.25 | 12.00 | 1.50 | 15.00 |

STANDS FOR ABOVE FLAGS

WOOD STANDS

| | Each | Dozen |
|------------------------|--------|--------|
| For 4x 6 in. Flags... | \$0.05 | \$0.50 |
| For 8x12 in. Flags... | .10 | 1.00 |
| For 12x18 in. Flags... | .40 | 4.00 |

BRASS STAND

| For 4x6 inch Flags. |
|------------------------|
| \$0.10 ea.—\$1.00 Doz. |

Carriage Charges Additional

MOREHOUSE-GORHAM CO.

14 East 41st St.

New York City

DIOCESAN

pany with Mrs. Donald C. Stevenson, president of the Michigan branch, visited six regions and met 400 women.

Miss Beardsley led a conference at each meeting. Often there was little open discussion; but invariably there were women who waited after the meeting, asked a confidential question or so, and soon there was an interested group listening to the answer. Interest was keen everywhere.

CONNECTICUT

Defense Program Brings Increased Need for CMH Casework

Bishop Budlong of Connecticut, speaking at the annual meeting of the Church Mission of Help of his diocese on March 18th, urged that the organization extend its work, that a center be established in the naval base town of New London, and that a membership campaign be inaugurated to make his suggestions financially possible.

Mrs. Theodore Case, of New York, national president of CMH, spoke of a survey just made by the Federal Children's Bureau which, she said, indicates a widespread need for increased work with young people. Referring to the situation in New London, Mrs. Case said that the naval base has brought a large increase in population and that the expansion of industries connected with the national defense program, all through the diocese, has created jobs for young girls which have drawn them away from their homes.

"The needs for suitable places to live, for adequate recreation, and for a good casework service are urgent," she said.

Miss Edith L. Balmford, national executive secretary of CMH, told of similar demands for increased work in many parts of the country, especially where the defense program is bringing many young men to small communities, and where industries are expanding rapidly and employing large numbers of young men and women.

UTAH

"An Unobtrusive Player in the Orchestra"

The fact that a small missionary district is an important body with a part to play was brought home to Churchmen attending the convocation of the district of Utah in Salt Lake City from February 28th to March 2d. Bishop Moulton of Utah ably demonstrated this fact by a story.

"The other night," he said, "I attended the concert of our State Symphony. One of the selections the orchestra played was mostly for the strings. But now and again the brasses indicated that they were attentive to the score. But there was one member of the orchestra up in the corner who apparently had nothing to do; he sat quietly in his place waiting I supposed until the musical number was finished. Suddenly I saw him reach for something; it was a drumstick; he raised it and struck with all his might the cymbal before him. That was the stunning climax of the movement. That

OXFORD PRAYER BOOKS AND HYMNALS



OXFORD Prayer Books, and Prayer Books and Hymnals, are available in 200 styles, printed on fine white paper and the famous Oxford India paper. Beautifully bound in black, blue, red, purple, white, and brown.

Ask your bookseller to show you the wonderfully thin Prayer Books printed on the new ULTRATHIN Oxford India paper.

OXFORD ALTAR SERVICE, with Chancel Prayer Books and Hymnals to match.

Send for new leaflet "Prayer Books in White for the Bride."

OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York

The Only Complete Record of Episcopal Church News, Work, and Thought!

— and the subscription rate is only \$4 yearly for 52 issues
(40 of *The Living Church* and 12 of *The Layman's Magazine*)

THE LIVING CHURCH
MILWAUKEE, WISCONSIN

Please enter this subscription for THE LIVING CHURCH and THE LAYMAN'S MAGAZINE for one year. Enclosed find \$4.00. (Canada, \$4.50; foreign, \$5.)

Name _____

Street _____

City _____ State _____

all he had to do. One crash and it was over. Suppose he had failed to strike that vital? He would have ruined the entire beautiful creation—and I think he would have lost his job.

We are small in number—we may not hold a great deal of influence; but we have a place and our part. We may not be much like the violin—we may not blow loudly through the brasses; but we can crash the mstick down upon the cymbal and bring work to perfection."

Business of the convocation included the acceptance of the missionary quota for the district and of the quota for British missions.

ELECTIONS

Secretary, the Ven. W. F. Bulkley; treasurer, convocation, F. S. Walden; registrar and historian, Rev. J. W. Hyslop; chancellor, W. J. McCrea; council of advice: Ven. W. F. Bulkley, Rev. A. E. Butcher, Very Rev. F. L. Gibson, W. Thompson, J. E. Jones, M. T. Pyke; church corporation, Albert Spann, C. P. Overfield; bishop council, Rev. G. H. Argyle, J. A. Howell, J. E. Jones; Church Pension Fund, Ven. W. F. Bulkley, J. E. Jones. Delegates to the provincial synod: Clerical, F. Bulkley, F. L. Gibson, G. H. Argyle; lay, Frank Gregory, J. A. Howell, J. W. Thompson.

LENTUCKY

Parishes Take Turns in Being Responsible for Attendance

The noonday Lenten services at Christ Church Cathedral, Louisville, Ky., have been somewhat better attended than usual, possibly because of the fact that various parishes and missions throughout the city have been assigned definite weeks or days in which they are responsible for the attendance. The service on those days is read by the rector or priest in charge.

Gaul's Passion Music is being sung at Christ Church Cathedral at Evensong on Sundays, one or two parts at a time. The work is being given in its entirety on the evening of Maundy Thursday. This year marks the 36th consecutive year that the work has been sung by the same choir, under the direction of the same organist and choirmaster, Ernest Arthur Simon.

A Memorial Service was held for the Rt. Rev. Charles Edward Woodcock, late Bishop of Kentucky, in Christ Church Cathedral on the first anniversary of his death, March 12th. All of the clergy of the vicinity were present in the chancel. Guest preacher was Bishop Maxon of Tennessee, a long time friend of Bishop Woodcock, and once rector of St. Mark's Church, Louisville.

CANAL ZONE

Civilians at This Vital Place are in the Front Line of National Defense

The United States Government is spending four and a half million dollars a week in the Panama Canal Zone, according to Bishop Beal of the Canal Zone missionary district. "Every community facility is being provided," he said, "schools, hospitals, dispensaries, commissaries, club houses, restaurants, movie theaters, water,

electricity, housing, etc. Additional people, doctors, nurses, teachers, architects, engineers, mechanics, clerks are being brought down for all these services."

"The Army and Navy personnel," said Bishop Beal, "is now at least 30,000 men. The White American civilian population is about 20,000 more. In addition, nearly 20,000 British West Indian Negroes live in the Zone. The Zone grew faster than any other area under the Stars and Stripes from 1930 to 1940—over 31%—and the growth continues in an amazing way. The population has doubled in the past 20 months. The newcomers are mostly young people, with young families.

"The expansion is chiefly to build a new, third set of Canal locks, which will be for the exclusive use of the United States Navy. In addition, the garrisons are being enlarged, new army posts and naval bases are being built, and new defenses, especially air defenses are being provided.

"People in the United States usually think only of the Army and Navy in connection with the Panama Canal, and for the armed forces chaplains are provided. But our Church's chief responsibility is toward the permanent civilian population, both white and colored. These civilians are on the front line of our national defense, at a vital place. They need the backing of religion as surely as the armed forces do. The British West Indians especially need the backing and friendship of their Church. We are grateful that the National Council provided in February for two additional clergymen down here."

MARYLAND

Marriage Licenses Required

The Maryland legislature has passed a bill here requiring all persons contemplating matrimony to obtain a marriage license. Prior to adoption of the bill, Episcopal Churchmen and Roman Catholics were exempt from the ruling, provided that the names of the contracting parties were read in their respective churches on three Sundays preceding the ceremony.

Both Episcopal and Roman Catholic authorities were said to have approved the new measure.

ALBANY

Two Series of Lenten Luncheons

The Department of Christian Social Relations of the diocese of Albany is conducting two series of Lenten luncheons, one in Albany and another in Troy. The general subject in both cities is Religion and Life.

Speakers scheduled at St. Peter's parish hall, Albany: Bishop Oldham of the diocese; Dr. David Adie, head of the New York State Social Welfare Department; the Rev. Harold Olafson; Dr. Cayce Morrison of the State Education Department; Dr. David Dressler of New York State Parole Department; and Bishop Carlisle of Montreal.

The Troy meetings are being held in St. John's parish hall with the following



Sterling Communion

BREAD BOX...

...partitioned to hold one hundred and forty communion wafers upright...for easy access. A simple, dignified design, with a Maltese cross handle on the cover. Three inches long by two and one-quarter inches wide, gold plated lining . . . \$40.00

BLACK, STARR & GORHAM

New York • Since 1810



The American Church Union, Inc.

Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

GENERAL SECRETARY

Box 455

Rosemont, Pa.

LESLIE H. NOBBS

536 MADISON AVENUE, NEW YORK CITY
Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture

Cassocks Surplices
CLERICAL SUITS
 Altar Linens Choir Vestments
C. M. ALMY & SON, INC.
 562 FIFTH AVENUE • NEW YORK, N. Y.
 (at 46th Street)
 ESTABLISHED 1892

DIOCESAN

CHURCHES — RELIGIOUS BODIES

You save from 50% to 60% when you buy Wizard Guaranteed Duplicator and office supplies. We serve religious organizations exclusively. Catalog and sample on request.

MINISTERS' PURCHASING LEAGUE
 "Stationers to the Nation's Ministers"
 74-76 Eaker Street Dayton, Ohio

EST 1859

PRAYER BOOKS & HYMNALS
 for Easter & Confirmation gifts.
 Name stamped in gold FREE on
 any personal Prayer Book \$1 or
 over.
**SPECIAL TERMS TO THE
 CLERGY** on Altar—Chancel
 Books—Lectern Bibles. Write for
 booklet L.
REDDING & CO.
 200 Fifth Ave., N. Y.

RECTORS — Save Time! Save Money!

Let us do your parish form work.
 Multigraphing Mimeoographing
 Addressing Folding Mailing
 Write for Prices.

Mac's Letter Service
 125 East Wells Street Milwaukee, Wisconsin

BEAUTIFY YOUR CHURCH
 With
Manitowoc Fine Furniture
 Write for Drawings and Prices
**MANITOWOC CHURCH
 FURNITURE COMPANY**
 Dept. 2 Waukesha, Wisconsin

**MENEELY
 BELL CO.**
 TROY, N.Y.
 AND
 220 BROADWAY, N.Y. CITY
BELLS



When Writing Advertisers Please Mention
THE LIVING CHURCH

speakers: Eric Gibberd, secretary of the Troy Community Chest; the Rev. Erville Maynard; the Rev. Spear Knebel, director of Trinity Institute, Albany; and Judge Harry E. Clinton of the Children's Court of Troy.

The Rev. Clarence W. Jones, chairman of the department of Christian social relations, is in charge of these luncheons.

UPPER S. CAROLINA

Church Leaders to Visit Diocese

A number of well-known Church leaders will visit the diocese of Upper South Carolina this spring. Among them will be Miss Florence Lerch, field secretary for the Girls' Friendly Society and a member of the National Youth Commission, who will meet with youth organizations and counsellors from April 14th to 21st.

The Rev. Fred Arterton, Youth Secretary for the National Council, will address a Youth Rally to be held at the Church of the Good Shepherd, Columbia, on May 2d and 3d. George B. Elliott, president of the Atlantic Coast Line and a newly elected member of the National Council, will address the laymen's dinner of the diocese, at the Church of the Advent, Spartanburg, on May 6th.

Dr. John B. Wood, former executive secretary of the Department of Foreign Missions, visited the diocese in March. He and Mrs. Wood spoke before several groups studying Chinese missions.

VIRGINIA

Largest Class in 174 Years

Old Christ Church in Alexandria, Va., is 174 years old. The largest confirmation class on record in its history was confirmed by Bishop Goodwin, Coadjutor of Virginia, on March 23d. The class of 56 persons included seven boys, seven girls, 13 men, and 29 women.

FLORIDA

Fire on Sunday Morning

Parishioners who had planned to attend services at St. Luke's Church, Marianna, Fla., on Sunday morning, March 2d, stood

instead beside the smoldering ruins of their beautiful church. Fire had totally destroyed the building with its furniture and furnishings, memorial windows, altar vessels, and organ, earlier the same day.

The church, one of the most historic in the diocese, had been erected in 1878 as the successor of a larger edifice on the same site, burned by Union soldiers in the Marianna Raid during the Civil War. Surrounding the ruins of the building is a picturesque churchyard, in which many of the builders of the church have been buried.

The building will be duplicated as much as possible and enlarged to accommodate the growing congregation. The Rev. Valentine G. Lowery is the rector.

INDIANAPOLIS

Congregation of Fifteen Contributors Generously to Aid British Missions

There are only 15 communicants at St. George's Church, Terre Haute, Ind., but they are for the most part English, or with an English background.

When the call for aid to British missions came, the little congregation rented a hall in Terre Haute, sponsored a dance, and made a profit of more than \$125. Then, despite diocesan instructions, they sent the money direct to the Prime Minister at 10 Downing Street, London, receiving from that address an acknowledgment which said, "Mr. Churchill would be grateful if you would convey to the members of the church his appreciation of their action in sending him this money. He is at once passing it to the Chancellor of the Exchequer to be used for the war effort of this country."

ARIZONA

Former Roman Catholic Priest to Serve Mission Church

The Rev. Vincent Angulo Prado, a native of Colombia, South America, and for 13 years a priest of the Roman Catholic Church, is now preparing to be received into the Church in the district of Arizona and has been appointed to be in charge of the Church of the Good Samaritan in Phoenix. This 10-year-old mission is the oldest of the three Mexican missions under the Ven. J. Rockwood Jenkins.

WEST VIRGINIA

Editor to Enter Seminary

W. Cleveland Bowie, for 10 years the editor of a daily paper and choir director and layreader in Christ Church, Point Pleasant, W. Va., has been accepted by Bishop Strider of West Virginia as a postulant for Holy Orders, and will enter Virginia Theological Seminary in the fall.

During a recent illness of the rector, the Rev. Frank T. Cady, Mr. Bowie took complete charge of a parochial mission as a lay reader and is continuing in charge until fall.

A NEW EASTER COMMUNION SLIP — No. E 20

Price, 25 cts. per 100.



Size, 2 1/2 x 4 1/8 inches.

Lithographed in full colors.

To be distributed to members of the congregation for placing on the alms basin after they have made their Easter Communion.

MOREHOUSE-GORHAM CO., 14 E. 41st St., New York City

DEATHS

John Robert Atkinson, Priest

The Rev. Dr. John Robert Atkinson, cor emeritus of Christ Church, New York, died at his home in New York on March 19th, of a heart attack. He was in his 76th year.

Dr. Atkinson was graduated from the General Theological Seminary in 1893. He at first served churches in New York, New Jersey, and Pennsylvania. Then, after a year as dean of St. Philip's Cathedral, Atlanta, Ga., he spent two years as vicar of Bronx Church House, New York. In 1917 he became rector of Christ Church, where he remained until his retirement in 1935. In 1936 he was appointed to the staff of the Cathedral of St. John the Divine.

Fr. Atkinson was married in 1897 to Miss Carlotta Dorflinger, who survives him. Funeral services were held on Friday, March 21st, at Christ Church.

Douglas Seymour Gibbs

Douglas Seymour Gibbs, treasurer of the Church of the Transfiguration, New York, former secretary-general of the Order of St. Vincent for Acolytes, and a member of the Order's council, died on March 15th of nephritis in the Orange Memorial Hospital, New Jersey. He had been ill for eight weeks.

Mr. Gibbs was 38 years of age and lived in Bernardsville, N. J. He was graduated from Columbia University in 1924 and two years later received his degree in law. He became an assistant treasurer at Columbia University in 1936. He was a member of the committee on arbitration of the Bar Association of the City of New York, a member of the New York Chamber of Commerce, and a director of the McComb Estates Corporation and of eight clubs.

Mr. Gibbs is survived by his wife, the former Miss Marian Cole Inglis of Cleveland, whom he married in 1937, and two daughters, Deirdre and Jean Inglis Gibbs.

In spite of his active professional and business connections, he kept his Church interests uppermost, particularly those in connection with the Transfiguration parish and the Order of St. Vincent. Many officials of Columbia University and the legal profession attended the funeral services on March 18th, in the Church of the Transfiguration.

Don J. Hams

Don J. Hams died suddenly on the evening of March 8th in the Jenison Fieldhouse at Michigan State College, East Lansing, where he had gone to watch a wrestling match in which his son, a member of the Ottawa Hills High School wrestling team, participated. He was 44 years old.

At Grace Church, Grand Rapids, Mr. Hams taught in the church school, participated in young people's work, and for a short time acted as vestryman. He had been elected president of the men's organization recently. Surviving him are his wife, two sons, his mother, and brother.

Vroman Mason

Vroman Mason, for many years an active member of the diocese of Milwaukee and of Grace Church parish, Madison, Wis., died on February 5th in Pasadena, Calif. He had been ill for more than five years.

During his active parish life, he served as a vestryman and warden, a member of the diocesan council and the executive board, and, several times, as a deputy to General Convention. He had practiced law in Madison and was well known in legal circles throughout the state.

Funeral services were conducted by the Rev. E. M. Brennan in St. Matthias' Church, Los Angeles. His body was temporarily placed in a vault in California, to be buried later in Madison.

Grace Correll Rabbitt

Mrs. Grace Correll Rabbitt, widow of John Rabbitt and daughter of the Rev. Irvin H. Correll, died suddenly in East Orange, N. J., on February 28th. Mrs. Rabbitt was born in Japan, where her parents were missionaries, but for many years lived in East Orange, a devoted member of Christ Church parish.

She is survived by a daughter, Ethel C. Rabbitt; two sisters, Mrs. T. W. Spindle and Mrs. W. A. Newell; and two brothers, Eugene S. Correll and Irvin C. Correll.

Susie B. Worthington

Mrs. Susie B. Worthington, wife of the Rev. William Worthington of Providence, R. I., died on January 28th at Jane Brown Hospital, where she had been ill with pneumonia. She was in her 71st year.

Mrs. Worthington had lived as a young girl in Ashland, Ky., but on a visit to a married sister in Colorado, she met Mr. Worthington, a young missionary just out of seminary, who was riding a 200-mile circuit to minister to the families of miners and cattle rangers in those pioneering days of the San Luis Valley. They were married in Kentucky, after Mr. Worthington's ordination.

They came to Rhode Island in 1896, when Mr. Worthington became rector of St. Luke's Church, East Greenwich, and made their home in the various towns and cities of Rhode Island in which Mr. Worthington served.

CHURCH CALENDAR

April

- (Tuesday.)
- Palm Sunday.
- Maundy Thursday.
- Good Friday.
- Easter Even.
- Easter Day.
- Easter Monday.
- Easter Tuesday.
- First Sunday after Easter.
- S. Mark. (Friday.)
- Second Sunday after Easter.
- (Wednesday.)

GIFTS » » » for CONFIRMATION or at EASTERTIDE

Never let die in your bosom that fine pious emotion which moves you toward gifts at Easter. To us Easter tide seems even more important in the spiritual realm than Christmastide. What do you think?

Too few Episcopalians, in making gifts, ever remember the beautiful Prayer Books and Hymnals combined in one volume, many of them sized to carry to church so conveniently in one's handbag. (Notice the handbag assumption that women only will buy these? Men are so tiresome. They wouldn't carry anything to church with them, if their lives depended on it.)

Prices range all the way from cloth binding at \$1.50 on up through \$4.00 to \$8.25, plus postage. We can suggest nothing lovelier for an Easter or Confirmation gift.

Ammidon & Company

Horace L. Varian, President

31 S. Frederick St. Baltimore, Md.

WICKS
FINE SMALL
ORGANS
from \$775.00
HIGHLAND • ILLINOIS • Dept. LC

ST. MARY'S EMBROIDERY ROOM
St. Mary's Hospital for Children, 407 West
34th Street, New York City. Church Vest-
ments — simple or embroidered.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers
Over One Hundred Years 1941
COX SONS & Vining, INC.
131 EAST 23rd STREET, NEW YORK

R. GEISSLER, INC.
450 SIXTH AVE NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Holy Hour and Intercessions: Friday, 8 P.M.

Confessions: Saturdays, 4:30 to 5:30 and 7:30 to 8:30 P.M.

NEW YORK

St. Paul's Cathedral, Buffalo, N. Y.

THE VERY REV. AUSTIN PARDUE, D.D., Dean
THE REV. FRANCIS W. BLACKWELDER, B.D.

Weekdays: 8:00 A.M. Holy Communion
12:05 P.M. Noonday Service.

Sundays: 8:00, 9:30, 11:00 A.M.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street
New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong. Special Music.

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. F. W. GOLDEN-HOWES, Minister in Charge
Sundays: 8, 10 and 11 A.M., 4 P.M.

Daily, except Saturdays, 12:15-12:40 P.M.

Wednesdays and Holy Days: Holy Comm., 10 A.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

THE LIVING CHURCH RELIEF FUND AUDIT

March 24, 1941.

Mr. C. P. Morehouse, Editor,
The Living Church,
Milwaukee, Wisconsin.

Dear Sir:

We have made an examination of certain records relating to relief funds collected through "The Living Church," a weekly publication, to ascertain that all recorded donations received during the two years ended December 31, 1940 were distributed according to the wishes of the individual donors as published in "The Living Church" or "Layman's Magazine." In connection with our examination we examined all checks issued for the distribution of the donations collected and inspected either the acknowledgements of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

During 1940 the sum of \$5,796.71 was received as donations to be distributed for the purpose of defraying expenses of refugee children from Great Britain. The original arrangement in respect of such refugee children was subsequently abandoned and as at December 31, 1940 an unexpended amount of \$5,036.35 therefor was held in the bank pending a further expression, by the original donors of the funds, as to their wishes regarding the disposition of the funds. In this connection we were informed that approximately 20% of the funds originally collected for this purpose are to be distributed to defray expenses of such children as were brought to the United States from Great Britain.

In our opinion, based upon such examination, all the recorded donations received during the two years ended December 31, 1940, as published in "The Living Church"

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

Aid for British Missions

| | |
|-------------------------|---------|
| F. E. Hillerman | \$10.00 |
| Rev. T. Paul Maslin sr. | 6.00 |
| S. H. S. | 1.00 |
| | \$17.00 |

British War Relief

| | |
|-----------|---------|
| Anonymous | \$15.00 |
|-----------|---------|

China Emergency Fund

| | |
|---|---------|
| C. C. E. | \$10.00 |
| In Loving Memory of Silas Redfield Linsley (for famine relief) | 10.00 |
| Woman's Auxiliary, Grace Church, Bath, Me. | 5.00 |
| A Friend | 2.00 |
| Anonymous, Baltimore | 2.00 |
| | \$29.00 |

Greek War Relief

| | |
|-----------|---------|
| Anonymous | \$10.00 |
|-----------|---------|

Russian Seminary in Paris

| | |
|-----------|---------|
| Anonymous | \$25.00 |
|-----------|---------|

Save the Children Federation

| | |
|-------------------------|---------|
| Mrs. William J. Bartlum | \$ 5.00 |
| Miss E. F. Kendall | 2.50 |
| | \$ 7.50 |

or "Layman's Magazine" during these years were distributed, except as explained in the preceding paragraph, in accordance with the published wishes of the donors and may be summarized as follows:

Undistributed donations as
at December 31, 1938,
distributed in January,
1939 \$ 185.00

Donations received during
the two years ended December 31, 1940 (less
amount refunded to donors, \$203.36) 10,239.51

\$10,424.51

Less — Undistributed collections as at December 31, 1940 (originally donated to defray expenses of refugee children as explained above) 5,036.35

Collections distributed during the two years ended December 31, 1940

\$ 5,388.1

Add — Collections distributed from November 1, 1914 to December 31, 1938, as reported in our letter of July 21, 1939

404,561.4

Total collections distributed to December 31, 1940

\$409,949.6

No charge was made against the donations collected for expenses incurred by Morehouse-Gorham, Inc. in the collection and distribution of the funds.

Yours very truly,
(Signed) PRICE, WATERHOUSE & CO.

CHURCH SERVICES

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANCIS L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30 A.M., Sunday School; 11:00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.).

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

Compliance with these requests will make it possible for our subscription department to give you much better service. Our mailing plates are necessarily filed geographically. It is therefore almost impossible for us to make a subscription change unless we have the complete address along with the name of the subscription.

The Living Church

744 North Fourth St. Milwaukee, Wis.

The Living Church

EDUCATIONAL

MINARIES

Seabury-Western Students to Send Missionary to Hawaiian Islands

The student body of Seabury-Western Theological Seminary has decided to raise funds for the maintenance of one of this year's seniors, Andrew Otani, as a missionary in the Hawaiian Islands next year. Mr. Otani was born in a devout Buddhist family in Fukui Prefecture, Japan. After his father's death, the family came to Honolulu, joining an older brother who had been there for some years. Here Andrew attended Trinity Mission School, and as a part of the school schedule, attended morning service in St. Andrew's Cathedral. After a year and a half he became a Christian, and was confirmed by the late Bishop LaMothe of Honolulu. Mr. Otani was for four years an instructor at the Japanese Central Institute

in Honolulu, and for eight years was principal of the Libby Japanese Language School of Mauna Loa, Molokai. His service to the Church, entirely as a volunteer, includes work as a lay reader since 1926, organization of a successful Sunday school at Mauna Loa, and organization of St. Paul's Mission for Japanese at Mauna Loa.

Berkeley Divinity School Choir Sings at United Services

The choir of the Berkeley Divinity School is singing the office of Evensong each Wednesday evening during Lent at Christ Church, where the Episcopal churches of New Haven, Conn., are holding united services.

The preacher on Ash Wednesday was the Rev. Dr. Frederick C. Grant of the Union Theological Seminary. Other preachers during Lent are the Rev. Percy L. Urban of the Berkeley Divinity School; the Rev. Dr. Charles C. W. Carver; the Very Rev. Austin Pardue, dean of St. Paul's Cathedral, Buffalo; the Rev. Dr. Grieg Taber, rector of St. Mary the Virgin, New York; and the Rev. Whitney Hale, rector of the Advent, Boston.

SCHOOLS

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.

Leading Church school for girls in the Middle West. Preparatory to all colleges. Also general courses. Unusual opportunities in Art and Music. Complete sports program. Accredited. Well organized junior school. Under direction of the Sisters of St. Mary. Catalog on request. Address Box LC

MARGARET HALL

Under Sisters of St. Anne (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Board and tuition, \$700. CATALOG, ADDRESS: MOTHER RACHEL, O.S.A., BOX B, VERSAILLES, KY.

Saint Mary's School

Mount Saint Gabriel, Peekskill, New York

Boarding School for Girls

College Preparatory and General Courses. Music, Art, Dramatics. Typewriting. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address The Sister Superior.

STUART HALL

88th Year. An Episcopal school emphasizing best in Southern tradition and culture. Effective preparation for College Entrance Boards and for colleges admitting on certificate. General Course for Non-College Girl. Music, Art, Dramatics. Separate lower school. Courses for high school graduates in intensive college preparation and 1 or 2 years' Secretarial. New Academic building, gymnasium and tiled swimming pool. Sports. Riding the year 'round. For booklet, address Miss Ophelia S. T. Carr, Prin., Box J-L, Staunton, Va.

COLLEGES

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college with a limited enrollment of about 850 students. It is recognized as the Church College of Minnesota.

Address: Assistant to the President

Carleton College
Northfield Minnesota

SCHOOLS

THEOLOGICAL

THE DIVINITY SCHOOL

PHILADELPHIA, PA.

A three year Course, leading to the Degree of Th.B.; eight months Theological Studies, two months Clinical Training each year.

Graduate Studies, leading to Degrees of Th.M. and Th.D.

Department of Women, three year Course and Clinical Training, leading to the Th.B. Shorter Course for professional women.

ALLEN EVANS, Dean 4205 Spruce St.

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and D.Th.

ADDRESS

THE DEAN
Chelsea Square New York City

THE BERKELEY DIVINITY SCHOOL

New Haven, Connecticut
Affiliated with Yale University
Dean W. P. Ladd 80 Sachem Street

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA
Dean, Henry H. Shires, 2457 Ridge Road

THE EPISCOPAL THEOLOGICAL SCHOOL

CAMBRIDGE, MASSACHUSETTS
Affiliated with Harvard University
Dean Angus Dun 3 Mason Street

The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA
Address THE DEAN

FOR BOYS

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fees \$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address

THE PRECENTOR, Cathedral Choir School, Cathedral Heights, New York City

Christchurch School

For Boys. Non-military. College Prep. Limited to 58. High scholastic record. On broad Rappahannock, in Tidewater, Virginia. Sailing, boat-building, athletics. Elementary navigation. For catalog and view folder, address:

Wm. L. Smith, Jr., Headmaster, Christchurch, Va.

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

An Episcopal boarding school for boys from the sixth grade until ready for college. Large and experienced staff. Ample grounds. Athletic program. Write for catalogue.

GEORGE L. BARTON, Jr., Ph.D., Headmaster

THE MERCERSBURG ACADEMY

Beautiful, healthful mountain location, near Mason and Dixon Line. Honorable traditions for a century of educational service. Alumni from 24 nations. 680 former students now in 113 colleges. Thorough preparation for all colleges either by examination or certificate. Personally supervised athletics for all students. Modern athletic and infirmary equipment. Faculty represents 26 colleges and universities. Personal services to individual boys in character and scholarship. Clean life, hard work, fair play.

For catalogue and information, address
BOYD EDWARDS, D.D., L.L.D., Headmaster
Mercersburg, Pa.

CLASSIFIED

ANNOUNCEMENTS

Died

RABBITT, MRS. GRACE CORRELL, widow of John F. Rabbitt and daughter of the Rev. and Mrs. Irvin H. Correll, died in East Orange, N. J., on February 28th. May she rest in peace!

WORTHINGTON, MRS. SUSIE B., wife of the Rev. William Worthington of 189 University Avenue, Providence, R. I., died at the Jane Brown hospital January 28, 1941. She was in her 71st year. She was a native of Pomeroy, Ohio, a daughter of Peter and Frances Louise (Humphrey) Crosbie, afterward of Ashland, Ky.

Memorials

HOFFMAN, PAUL FREDERICK, priest, 1872-1941.

The ranks of the saints are augmented through the hidden lives of parish priests,—a truth recalled by the sudden death, on February 4th, of Fr. Hoffman, long rector of Christ Church, Elizabeth, N. J., a theological scholar denied the opportunity for authorship, a man of modesty and winning gentleness, filled with the love of souls and passionate ardor for the spread of the Catholic faith.

What he was to his people, particularly to those he had led onward from childhood, is suggested by the following written for the parish leaflet:

"Only God, only our Lord and the holy ones watching from Heaven, know what Father Hoffman gave of work and prayer to us people of Christ Church during the last twenty-six years.

"To show us the perfect love of God in its fullest earthly expression, that is to lead us into the knowledge and practice of the full Catholic faith (for the two mean the same),—this was the one intent of his mind and heart.

"Week in and week out through the years, against all sorts of obstacles, he went on over-taxing himself in our service, asking no thanks and no return save the knowledge that here and there souls were growing stronger and happier in the sacramental life. He never spared himself, never thought of himself, carrying the work that normally is shared by two priests, drawing on supernatural strength to get through, until finally when he had offered for us his last Candlemas mass, the tired body could no longer obey the will. At the feast of His own Presentation, our Lord called him and presented him to the Father: 'Well done, thou good and faithful servant. Enter thou into the joy of thy Lord.'

"Father Hoffman gave the best part of his life to Christ Church; and it is nothing short of the fact (though so unobtrusively done that it might easily be overlooked) to say that he gave his life for us. 'Greater love hath no man than this, that a man lay down his life for his friends.'

"Is there any way we can thank him now? Surely we all know. Each of us, in ourselves, can give him that for which he gave his life and death, that for which his strong prayer still goes forth, unbroken allegiance to our faith. Let no one of us let go, or take a backward step. Then when our own call comes, our greatly loved priest and friend may himself present us to his Lord and ours."

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, SAINT MARY'S CONVENT, Kenosha, Wis.

BOARDING

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

GRACE CHURCH in New York maintains two residence clubs for out of town boys and girls. HUNTINGTON HOUSE FOR GIRLS, apply: Miss Theodora Beard, 94 Fourth avenue. HOUSE FOR YOUNG MEN, apply: Mrs. B. H. Keeler, 88 Fourth avenue, New York City.

ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women—with or without bath. Reasonable rates. Address SISTERS OF ST. MARY, St. Mary's Hostel.

CHANGES

Military Service

A complete list of Episcopal chaplains in service in the nation's armed forces, as of March 9th, has been released by the Rev. Dr. Henry B. Washburn, executive secretary of the Army and Navy Commission. Since the list of chaplains is changing constantly as new men enter the service, THE LIVING CHURCH will publish additional military appointments as they are received.

ASHLEY, Rev. MORGAN, 85 West Street, Rutland, Vt.

BAXTER, Rev. CHARLES W., 122 North Minnesota Avenue, St. Peter, Minn.

BEISSIG, Rev. LEWIS C., 245th Coast Artillery, Fort Hancock, N. J.

BLACKBURN, Rev. GLEN A., 533 Bingham Avenue, Sault Ste. Marie, Mich.

BORELL, Rev. ELDON W., 186th Infantry, 41st Division, Camp Murray, Wash.

BRADLEY, Rev. FREDERIC L., St. Paul's Church, Greenwich, N. Y.

BRAM, Rev. MARTIN J., P. O. Box 1337, Sanford, Fla.

BRANDON, Rev. CHARLES M., CCC Headquarters, Omaha, Nebr., 209 Drake Court, Omaha, Nebr.

BRANN, Rev. HARRISON A., Maxwell Field, Ala.

BURKE, Rev. WILLIAM F., 116th Infantry, Fort George G. Meade, Md.

BRYNE, Rev. THOMAS D., 265th Coast Artillery, Fort Crockett, Tex.

CHADWICK, Rev. CLIFFORD, 147th Infantry, 37th Division, Camp Shelby, Miss.

CHILLINGTON, Rev. JOSEPH H., 130th Field Artillery, 35th Division, Camp Joseph T. Robinson, Ark.

COURAGE, Rev. MAXWELL B., 301 East Avenue, East Syracuse, N. Y.

COYKENDALL, Rev. HARLAN R., 1008 Sixth Street, Menomonie, Wis.

CROFT, Rev. SYDNEY HUGH, 819 South Washington Street, Marion, Ind.

DARE, Rev. NORMAN, 172d Infantry, 43d Division, Camp Blanding, Fla.

DARLINGTON, Rev. HENRY, 27th Division, Darlington, N. Y.

DAVISON, Rev. TREADWELL, 111th Field Artillery, A. P. O. 29, Fort Meade, Md.

DEFORREST, Rev. WILLIAM JUSSERAND, 26 St. James Place, Brooklyn, N. Y.

DIXON, Rev. JOSEPH J., 148th Field Artillery, Camp Murray, Wash.

EASTMAN, Rev. ERIC I., Infantry Reception Center, Camp Wheeler, Macon, Ga.

EDWARDS, Rev. JUSTIN S., 3d Division, Fort Lewis, Wash.

ELLSWORTH, Rev. DE VON, 19th Coast Artillery, Fort Rosecrans, San Diego, Calif.

ENGLE, Rev. KLINE D'AURANDT, 123 North Market Street, Selinsgrove, Pa.

EVJEN, Rev. RANDOLPH M. J., 128th Infantry, 32d Division, Camp Livingston, La.

GILLMORE, Rev. D. TODD, 115 Broadway, Los Gatos, Calif.

GRAHAM, Rev. LOYAL YOUNG, III, 1969 Main Street, Stratford, Conn.

GRIBBIN, RT. REV. ROBERT E., 105th Medical Regiment, 30th Division, Fort Jackson, Columbia, S. C.

GUBBINS, Rev. JOSEPH W., 719 Hinman Avenue, Evanston, Ill. On duty at CCC, Hales Corners, Wis.

GUERRY, Rev. SUMNER, Navy Yard, Charleston, S. C.

HALL, Rev. RAYMOND STEWART, 114 Stevens Street, Lowell, Mass.

HAMILTON, Rev. CHARLES GRANVILLE, 115th Infantry, 31st Division, Camp Blanding, Fla.

HARMON, Rev. SCHELL, 137th Infantry, 35th Division, Camp Joseph T. Robinson, Little Rock, Ark.

HARRIS, Rev. L. HERDMAN, III, 1325th Service Unit, R. D. 2, Indiantown Gap Military Reservation, Annville, Pa.

HEATON, Rev. LEE W., 134th Infantry, Camp J. T. Robinson, Ark. (National Guard.)

HERMITAGE, Rev. WILLIAM H., San Luis Obispo, Calif.

HILL, Rev. CHARLES W. B., Fort Bragg, N. C.

HOPFENBACHER, Rev. W. EDWARD, 152d Infantry, A. P. O. 38, Camp Shelby, Hattiesburg, Miss.

HOLDER, Rev. OSCAR ELLIOT, St. Mark Church, Wilmington, N. C.

HOLMES, Rev. REXFORD C. S., 1200th Service Unit, 2d Coast Artillery Headquarters, Camp Le Va, Va.

HONAMAN, Rev. EARL M., Headquarters, 103d Quartermasters Regiment, Indiantown Gap Military Reservation, Pa.

HOOVER, Rev. HOMER L., 30th Division Staff, Fort Jackson, Columbia, S. C.

HOWDEN, Rev. F. B. jr., 200th Coast Artillery (Anti-aircraft), Fort Bliss, Tex.

HUGHES, Rev. CHARLES WELLINGTON, 210th Division (Anti-aircraft Division), Fort Sheridan, Chicago, Ill.

JACKSON, Rev. WILLIAM H. R., 120th Infantry 30th Division, Fort Jackson, S. C.

CLASSIFIED

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

ANTIQUE SANCTUARY LAMPS. ROBERT ROBBINS, 859 Lexington avenue, New York City.

HAMMOCKS

HAMMOCKS, double mesh, with improvised back. Orders filled consecutively. Must be received by June 1st. WOMAN'S EXCHANGE, 541 Madison Avenue, New York City.

HANDWOODWORK

ST. JOSEPH'S WORKSHOP of St. Luke's Chapel welcomes orders for all sorts of woodwork. Our carpenters are competent to execute plans for prayer desks, plain crosses, shrines, model altars, wood-carving, bookcases, tables, bird houses, candlesticks, and lettering. Prices are reasonable. Profits go to St. Luke's camp. ST. JOSEPH'S WORKSHOP, 487 Hudson Street, New York City.

DIOCESAN JOURNALS

TEXAS—The 1941 Journal of the Diocese of Texas is now ready for distribution and will be sent to any Bishop or Convention Secretary upon request. Address: the REV. LIONEL T. DEFOREST, Secretary, Diocese of Texas, 506 North Second Street, Lufkin, Texas.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

CHANGES

ENNINGS, Rev. FREDERICK G., Fort Richardson, Alaska.
 HENSON, Rev. LON P., U. S. S. Chester, c/o master, San Pedro, Calif.
 HENNES, Rev. DAVID ACKLEY, 133d Infantry Regiment, Camp Claiborne, La.
 HENNES, Rev. EMMETT GAYLORD, 2332 Ivanhoe St., Denver, Colo.
 HENNES, Rev. ENOCH R. L., Company 942, Camp Cascades, Yosemite National Park, Calif.
 HENG, Rev. GEORGE PHILIP, Reception Center, Cumberland, Pa.
 HEICHER, Rev. PAUL O., Reception Center, Fort Hayes, Columbus, Ohio.
 HINNEY, Rev. JOHN E., USAT Port of Emigration, Brooklyn, N. Y.
 HITTENGER, Rev. JOHN RAYMOND, 306 West Ninth Street, Plainview, Tex.
 HEILEIN, Rev. HOWARD F., Trinity Church Rectory, Woodbridge, N. J.
 HIGHT, Rev. JOHN TOWN, Hawthorne, Nev.
 HUHN, Rev. WILLIAM JAMISON, U. S. S. Salt City, c/o Postmaster, San Pedro, Calif.
 HAMBERT, Rev. FRANK, 115th Infantry, A.P.O. #1 Fort Meade, Md.
 HASH, Rev. FRANK H., U. S. Naval Hospital, Diego, Calif.
 HATTA, Rev. WILLIAM M., 252d Coast Artillery, Fort Screven, Ga.
 HEMOINE, Rev. ROY E., U. S. S. Henderson, Postmaster, New York, N. Y.
 LEWIS, Rev. ARNOLD M., Reception Center, Camp Upton, N. Y.
 LINSLEY, Rev. JOHN C. W., 1535 Central Avenue, Indianapolis, Ind.
 LOUISA, Rev. LOUIS S., 26th Infantry, 1st Division, Fort Devens, Mass.
 MADARA, Rev. GUY H., 1685 Monroe Avenue, Rochester, N. Y. On duty at CCC Camp SCS-1, Utica, N. Y.
 MARSHALL, Rev. R. MAYNARD, Marine Barracks, Harris Island, S. C.
 MARTIN, Rev. JAMES H., Trinity Church, Medina, N. Y.
 MATHEWS, Rev. ALBERT K., 8th Army Corps, Brownwood, Tex.
 MENICON, Rev. MENICOS N., Chanute Field, Illinois, Ill.
 MILLER, Rev. LUTHER D., Headquarters, 8th Corps Area, Fort Sam Houston, Tex.
 MURAY, Rev. ALBERT V., Presidio, Monterey, Calif.
 McCALLUM, Rev. ARLINGTON A., 260th Coast Artillery, Fort Bliss, Tex.
 MCLEAN, Rev. WILLIAM D. jr., Box 997, Fort Meade, Fla.
 NEWKIRK, Rev. CHARLES DAYTON, 217 East

COMING EVENTS

April

5. Convention of Indianapolis, Indianapolis.
 9-21. Convention of Oregon, Good Samaritan, Corvallis; convocation of Spokane, Cathedral of St. John, Spokane.
 25. Conference of American and Japanese Churchmen on the Pacific Coast.
 2. Convention of Sacramento, St. John's Church, Marysville, Calif.
 24. Convention of South Florida, St. Luke's Church, Fort Myers.
 3. Convention of Georgia, Christ Church, Savannah.
 24. Convocation of Nevada, St. Peter's Church, Carson City.
 5-27. Convocation of Eastern Oregon, St. Mark's Church, Hood River.
 7. Convention of Kansas, St. Andrew's Church, Emporia.
 28. Convention of Colorado, Grace Church, Colorado Springs.
 9-30. Synod of the Fifth province, St. Paul's Church, Peoria, Ill.
 0. Convention of Massachusetts, Boston.

AMERICAN CHURCH UNION CYCLE OF PRAYER

April

St. Luke's Chapel, New York.
 Grace, Sheboygan, Wis.
 St. Michael and All Angels', Baltimore.
 St. James', Old Town, Me.
 All Saints', Anchorage, Alaska.
 House of Prayer, Mount Sinai, N. Y.

CLASSIFIED

LENDING LIBRARY

MARGARET PEABODY Lending Library for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

PURE IRISH LINEN still available for all Church uses at moderate prices. Write for list and samples today. MARY FAWCETT CO., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price \$4. Also my Handbook for Altar Guilds, Price 50c. L. V. MACKRILL, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

UNEMPLOYED or RETIRED PRIESTS wanted at once, for LIVING CHURCH and LAYMAN'S MAGAZINE subscription work. Should be free to travel. During 1940, one of our clergy representatives earned over \$2600. Representatives particularly wanted in East and Far West. Write for details to Business Manager, THE LIVING CHURCH, Milwaukee, Wis.

UNEMPLOYED and RETIRED CLERGYMEN wanted for dignified work with Church organization. Should have car. Representatives earn \$200 to \$2500 a year, depending on ability to meet and deal with people. Box 4111, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, Evangelical-Catholic, active, as Locum Tenens for about one year. Stipend \$2,000 per year. Rector expects to be called into army as chaplain. Best references required. Box E-1522, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST required for two Sunday masses, July, August, in return for use of rectory. Eastern seashore resort. No small children. R-1521, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

PRIEST, 15 years' experience, desires curacy in Catholic parish. Box B-1516, THE LIVING CHURCH, Milwaukee, Wis.

MISSIONER, successful, experienced, free to conduct two or three missions. Box B-1518, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST desires parish or mission. Catholic, celibate, young, energetic and experienced missionary; considered good administrator, able preacher. Would consider locum tenancy. Fine references. M-1520, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

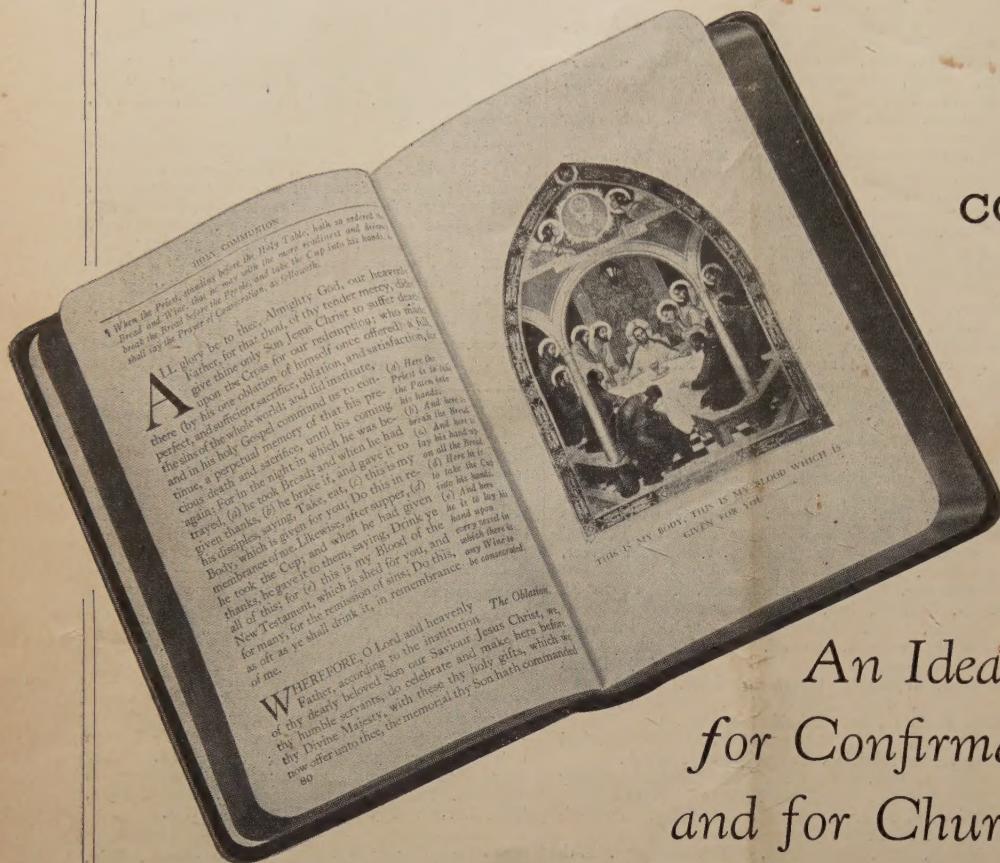
RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. CONOVER, Acting Warden.

When Writing Advertisers

Please Mention

THE LIVING CHURCH

The NEW MOREHOUSE-GORHAM ILLUSTRATED EDITION



of the
BOOK OF
COMMON PRAYER

An Ideal Easter Gift
for Confirmation Candidates
and for Church School Pupils

This special edition includes fourteen illustrations
in black and white of the murals of the Life of
Christ in Trinity Chapel, New York City

• The Only Illustrated Edition of the Book of Common Prayer on the Market

Permission to use these pictures has been
granted to the Morehouse-Gorham Co., by
the artist, Rachael Madeley Richardson and
also by the Rev. J. Wilson Sutton, Rector
of Trinity Chapel, New York City.

PRICE

No. 870 Black Cloth, round corners, red
edges, gold cross, two purple ribbon mark-
ers, fourteen illustrations.

\$1.65

Postpaid, \$1.68



FOURTEEN ILLUSTRATIONS

- The Annunciation
- Visit of the Shepherds
- Visit of the Wise Men
- The Presentation in the Temple
- Jesus and the Doctors
- Baptism of Jesus
- The Temptation in the Wilderness
- The Sermon on the Mount
- The Transfiguration
- The Last Supper
- The Crucifixion
- The Resurrection
- The Ascension
- Descent of the Holy Spirit

Produced by

MOREHOUSE-GORHAM CO.

14 East 41st Street

NEW YORK CITY